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RELIGIOUS COMMUNICATIONS.

To the Editor of the Christian Observer.

I FEEL obliged to your correspondent X. Y., in your number for February, for the polite manner in which he is pleased to express himself with respect to my last communication. I shall be happy to afford him all the information in my power upon the subject of his inquiry.

The first religious edict of Justinian was issued in the year 528. It begins with a short preamble, stating that the emperor had thought it fit to declare unto all men his adherence to the tradition and confession of the holy catholic church of God. It then goes on to state what is the faith of the emperor. It next proceeds to pronounce an anathema against all heretics, especially the Nestorians, Eutychians, and Apollinarians: and from this part of the edict I quote the following passage:—"Hæc igitur cum ita se habeant, anathematizamus omnem hæresin, præsertim vero Nestorium Anthropolatram, dividentem unum Dominum nostrum Jesum Christum Filium Dei, et Deum nostrum; nec diserte et secundum veritatem confidentem sanctam gloriosam semper virginem Mariam theotocon esse, hoc est Deiparam." The edict concludes in the following words: "Si enim aliqui post hanc nostram præmonitionem, certo et liquido id cognoscentibus et comperientibus locorum episcopis Deo amantissimis, inventi fuerint posthac in contraria his opinione esse: hi nullius indulgentiæ expectent veniam: Jubemus enim tales tanquam confessos hæreticos competenti animadversione subjugari. Dat. 528."

CHRIST. OBSERV. No. 100.

Justinian's next edict is the one upon the occasion of which he addressed his Epistle to Pope John. This edict, like the former one, is directed against the heretics already mentioned. It begins with a profession of the emperor's desire to imitate the condescension and lowliness of Christ, and goes on in the following words: "Etenim cum quosdam invenerimus morbo atque insania detentos impiorum Nestorii et Eutychetis, Dei et sanctæ catholicæ et apostolicæ Ecclesiæ hostium, nempe qui dectrectabant sanctam gloriosam semper virginem Mariam theotocon sive Deiparam appellare proprie, et secundum veritatem: illos festinavimus, quæ sit recta Christianorum fides edocere. Nam hi incurabiles cum sint, celantes errorem suum passim circumeunt (sicut didicimus) et simpliciorum animos exturbant et scandalizant, ea astruentes quæ sunt sanctæ catholicæ ecclesiæ contraria. Necessarium igitur esse putavimus, tam hæreticorum vaniloquia et mendacia dissipare, quam omnibus insinuare, quomodo aut sentiat sancta Dei et catholica et apostolica Ecclesia, aut prædicent sanctissimi ejus sacerdotes; quos et nos sequuti manifesta constituimus ea, quæ fidei nostræ sunt: non quidem innovantes fidem (quod absit) sed coarquantur eorum insaniam, qui eadem cum impiis hæreticis sentiunt. Quod quidem et nos in nostri imperii primordiis pridem satagentes, cunctis fecimus manifestum."

The remainder of the edict contains, *first*, a statement of the emperor's faith; and, *secondly*, it consists of anathemas hurled against Nestorius, Eutyches, and Apollinarius.

with their followers. The edict is dated on the ides of March 533.

The epistle addressed to Pope John upon the publication of this edict seems to have been dated at least as early as the 25th March 533; for in his epistle to the Archbishop of Constantinople, to whom it is remarkable that he gives the title of *Ecumenical Patriarch*, the emperor states his having *already* written to the pope, and the letter to the patriarch is dated 7 Cal April. 533.

I shall now transcribe the first paragraph of both epistles. First of that to the patriarch.

“Cognoscere volentes tuam sanctitatem ea omnia quæ ad ecclesiasticum spectent statum: necessarium duximus hisce ad eam uti divinis compendiis, ac per ea manifesta eidem facere, quæ jam moveri cæpti sunt, quanquam et illa eandem cognoscere sumus persuasi. Cum itaque comperissemus quosdam alienos a sancta catholica et apostolica ecclesia, impiorum Nestorii et Eutychetis sequutos deceptionem, divinum antehac promulgavimus edictum (quod et tua novit sanctitas) per quod hæreticorum furores reprehendimus, ita ut nullo quovis omnino modo immutaverimus, immutemus, aut prætergressi sumus eum, qui nunc usque coadjuvante Deo servatus est, ecclesiasticum statum, (quemadmodum et tua novit sanctitas) sed in omnibus servato statu unitatis sanctissimarum ecclesiarum cum ipso S. S. Papa veteris Romæ, ad quem similia hisce perscripsimus. Nec enim patimur ut quicquam eorum, quæ ad ecclesiasticum spectant statum, non etiam ad ejusdem referatur beatitudinem: quum ea sit caput omnium sanctissimorum Dei sacerdotum: vel eo maxime quod, quoties in eis locis hæretici pullularunt, et sententia, et recto judicio illius venerabilis sedis coerciti sunt.”

The rest of the epistle, which is too long for insertion, contains an account of the heresies condemned in the edict of the emperor, and the reasons of his conduct.

The epistle to the pope begins as

follows: “Reddentes honorem apostolicæ sedi et vestre sanctitati (quod semper nobis in voto et fuit et est) et ut decet Patrem, honorantes vestram beatitudinem, omnia quæ ad ecclesiarum statum pertinent, festinavimus ad notitiam deferre vestre sanctitatis; quoniam semper nobis fuit magnum studium unitatem vestre apostolicæ sedis, et statum sanctarum Dei ecclesiarum custodire, qui hactenus obtinet, et incommote permanet nulla intercedente contrarietate. Ideoque omnes sacerdotes universi orientalis tractus, et subjicere et unire sedi vestre sanctitatis properavimus. In præsentī ergo quæ commota sunt (quamvis manifesta et indubita sint et secundum apostolicæ vestre sedis doctrinam, ab omnibus semper sacerdotibus firme custodita et predicata,) necessarium duximus ut ad notitiam vestre sanctitatis perveniant. Nec enim patimur quicquam, quod ad ecclesiarum statum pertinet, quamvis manifestum et indubitatum sit, quod moveatur, ut non etiam vestre innotescat sanctitati, quæ caput est omnium sanctarum ecclesiarum. Per omnia enim (ut dictum est) properamus honorem et auctoritatem crescere vestre sedis.”

The epistle next states the circumstance of some persons having maintained erroneous and heretical opinions, chiefly respecting the person of Christ; and it then informs the pope what is the faith of Justinian himself on this point; and it concludes as follows: “Suscipimus autem sancta quatuor Concilia: id est trecentorum decem et octo sanctorum patrum, qui in Nicæna urbe congregati sunt; et centum quinquaginta sanctorum patrum qui in hac Regia urbe convenerunt; et sanctorum patrum qui in Epheso primo congregati sunt; et sanctorum patrum qui in Chalcedone convenerunt; sicut vestra apostolica sedes docet atque prædicat. Omnes ergo sacerdotes sequentes doctrinam apostolicæ sedis vestre, ita credunt et confitentur et prædicant.

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titiam deferre vestræ sanctitatis, per Hypatium et Demetrium beatissimos Episcopos, ut nec vestram sanctitatem lateat, quæ et a quibusdam paucis monachis male et judaice secundum Nestorii perfidiam denegata sunt. Petimus ergo vestrum paternum affectum: ut vestris ad nos destinatis literis, et ad sanctissimum Episcopum hujus almæ urbis, et Patriarchum vestrum fratrem; (quoniam et ipse per eosdem scripsit ad vestram sanctitatem, festinans in omnibus sedem sequi apostolicam beatitudinis vestræ) manifestum nobis faciatis, quod omnes, qui prædicta recte confitentur, suscipit vestra sanctitas, et eorum qui judaice ausi sint rectam denegare fidem, condemnat perfidiam. Plus enim ita circa vos omnium amor, et vestræ sedis crescet auctoritas; et quæ ad vos est unitas sanctarum ecclesiarum inturbata servabitur, quando per vos didicerint omnes beatissimi episcopi eorum quæ ad vos relata sunt, sinceram vestræ sanctitatis doctrinam. Petimus autem vestram beatitudinem orare pro nobis, et Dei nobis adquirere providentiam."

Pope John's reply to this memorable Epistle is dated on the 24th March 534, and it contains the following very remarkable passage:

"Proinde serenitatis vestræ apices, per Hypatium atque Demetrium sanctissimos viros fratres et coepiscopos meos, reverentia consueta suscepimus: quorum etiam relatione comperimus quod fidelibus populis proposuistis edictum amore fidei pro submovenda hæreticorum intentione, secundum apostolicam doctrinam, fratrum et coepiscoporum nostrorum interveniente consensu. Quod, quia apostolicæ doctrinæ convenit nostra auctoritate confirmamus."

It is very remarkable, that neither in the two edicts of Justinian, nor in his epistles, is there any reference whatever made to the Scriptures as the rule of faith; nor, indeed, are they so much as mentioned. It is no less remarkable, that, when Justinian in his epistles gives to the pope the title of *Head of the Church*,

and *Head of all the holy Priests of God*, he does not seem so much to confer a new title, as to recognize the undoubted right of the pope to these titles, as a matter generally known and acknowledged without dispute or opposition.

In these memorable documents we see the secular head of the Roman empire publishing his own creed as the rule of faith to all his subjects, without any toleration whatever to dissenters. We see him hurling an anathema against all, without exception, who deny to Mary, the mother of our Lord, the blasphemous title of *Deipara*, or Mother of God: in which anathema would have been included all the present protestant churches, had they existed at that time. We see the secular head of the empire addressing the pope as the acknowledged head of the Christian Church, with a formula of his faith; and praying the pope to sanction it with his approbation. We further see the pope, in a letter written in answer to the imperial epistle, using the following language with respect to the edict of Justinian; viz. *Quod quia apostolicæ doctrinæ convenit nostra auctoritate confirmamus*. And lastly, in order to stamp additional authority and authenticity on these documents, the whole are by Justinian himself embodied in the volume of the Civil and Ecclesiastical Jurisprudence of the Roman Empire.

What is no less to be observed is, that this transaction took place precisely twelve hundred and sixty current years before the commencement of that awful series of political convulsions which have, in the short space of eighteen years since the fall of the French monarchy, almost completed the destruction of the papal power.

I have never seen Baronius; but as this author lived in the sixteenth century, his testimony can be of no weight in this matter. I have not myself seen Anastasius; but the same gentleman to whom I am indebted for a sight of Paulus Diacon-

nus has taken the trouble to consult Anastasius for me, and has very kindly furnished me with the following quotation from that author's *Historia Ecclesiastica et de Vita Pontificum*, Pt. ii. p. 44, cap. 3; Bonifacius 3: Anno Christi 606; Phocæ Imp. 4.

"Bonifacius natione Romanus ex patre Joanne Cabaudioce sedit menses octo dies viginti octo. Hic obtinuit apud Phocam Principem ut sedes apostolica beati Petri apostoli caput esset omnium ecclesiarum; id est ecclesia Romana, quia ecclesia Constantinopolitana primam se omnium ecclesiarum scribebat."

Having now, as far as is in my power, answered the inquiries of N. Y., I shall leave it to the consideration of your readers, whether the date of the authentic documents of Justinian, or of the alleged grant of Phocas, be the most probable one from which to compute the period, when the saints and the times and laws of the church were to be delivered into the hand of the papacy (*Dan. vii. 25*); when, also, the symbolical abomination of desolations was to be set up in the church (*Dan. xii. 31, xii. 41*).

The great importance of this inquiry is obvious: for if Mr. Faber be right (as I think he is) in placing the battle of Armageddon at the end of Daniel's 1290 years, it follows, that, if the 1260 years commenced in A. D. 606, the battle of Armageddon will not (reckoning by *current time*) take place till the year 1896; and, therefore, that, before the world is cheered with one ray of light, we must look for yet eighty-five years of calamity and judgments far more fearful than any we have witnessed. But if, on the contrary, we are to place the commencement of the 1260 years at the date of Justinian's edict and epistle to the pope, then the end of Daniel's 1290 years, and the total destruction of Daniel's fourth beast, with the false prophet, or remnant of the papal power, will take place at Armageddon about the year 1812. And

though forty-five years more (being till the end of Daniel's 1335 years) will elapse before the dawn of the blessed Millennium, yet we may hope that these forty-five years will be a period during which the hearts of the servants of God will rejoice in beholding the building-up of Zion.

For my own part, I cannot think that the great prophetic period of 1260 years, which is announced twice in the book of Daniel, and no less than four times in the Apocalypse, should commence at the date of a transaction which rests upon such slender authority as the grant of Phocas.

I am, &c.

March 10, 1810.

TALIS.

To the Editor of the Christian Observer.

HAVING in a late paper stated my objections to Mr. Faber's interpretation of Rev. xi. 13, I shall now communicate the one which I would propose to substitute in its place. It is, indeed, with still greater deference that I enter on this part of my undertaking; for I have often found by experience, in studying the prophetic writings, how much easier it is to raise objections to the interpretations of others, than to offer any satisfactory solutions of our own. Nor am I unmindful, that the interpretation which I am going to offer will itself also be liable to many objections. Indeed, it is the hope of seeing these stated, and argued with wisdom and ability, by some of your learned correspondents, that chiefly induces me to send this communication. The ground which I shall occupy is, so far as I know, in part untrodden by any former commentator: and while this circumstance increases my diffidence, it also increases my desire of a full and impartial discussion.

In commencing this discussion, I must indeed freely confess, that there is one clause in the passage under consideration, to which I find myself unable to assign any satis-

factory meaning. It is this; "And in the earthquake were slain of men"—or rather, as it stands in the original, "*names of men*—seven thousand." I am inclined to think, with Mr. Faber, that the word *slain* is here to be understood in a symbolical sense; and that the death spoken of, like that of the witnesses in the preceding verses, is a *civil* and *political*, not a *natural*, death. At the same time, I by no means feel quite satisfied that this is the meaning of the word. Still less am I convinced, that the expression *names of men*, denotes titles of distinction and office. For though I allow that such an interpretation is possible, and even plausible; yet there is this to be said against it, that in the only two passages of the New Testament, in which something of the same expression occurs, it obviously does not admit of this interpretation. I allude to Acts i. 15, "The number of the *names* together were about an hundred and twenty:" and to Rev. iii. 4, "Thou hast a few *names* even in Sardis, which have not defiled their garments:"—in both which places the word *names* (*ωνματα*) is simply equivalent with *persons*, and has no reference to any particular title of distinction or office. Equally undecided am I as to the import of the phrase *seven thousand*: whether this number is to be taken in a definite or in an indefinite sense—that is, whether it means that precisely *seven* names or titles (supposing that titles are signified) should be "slain," while the *seven*, multiplied by a thousand, is descriptive of the multitude contained under these seven titles: or whether the number "*seven*," being the number of perfection, when multiplied by a thousand merely denotes the indefinite number of the names. Perhaps future commentators may be able to throw a clearer light on this mysterious clause: but in the uncertainty which seems at present to envelope it, I shall *nearly* adopt Mr. Faber's interpretation of the symbolical

language, though I shall apply it to different events.

Upon the whole, then, according to the views exhibited in my former paper I should thus interpret the passage in question.—

"*And the same hour was there a great earthquake.*" About the same time with the events before mentioned—namely, the war against the witnesses, their death and resurrection, (or, if Mr. Faber's conjecture be adopted, during the same apocalyptic period with these events—*i. e.* under the sounding of the second woe-trumpet)—a great commotion, either political or religious, took place, which shook the Roman city—namely, the idolatrous empire of the Beast—to its very foundation.—"*And the tenth part of the city fell.*" A consequence of this commotion was, that one of the ten original kingdoms of the Beast, which had hitherto formed a constituent part of his empire, was now separated from it, and renounced allegiance to him.—"*And in the earthquake were slain names of men seven thousand; and the remnant were affrighted, and gave glory to the God of heaven.*" During this great commotion, and in consequence of it, important changes took place in the kingdom which had thus fallen away from the dominion of the Beast:—many names or titles of distinction and office were abolished; but the rest of the inhabitants, struck with a holy fear, renounced idolatry, and turned to the service and worship of the one true God.

Of this kind, I conceive, were the events here predicted. At what time were they to occur? *About the time* of the war against the witnesses, their death and resurrection, and certainly *before* the expiration of the second woe-trumpet. Now the war against the witnesses, according to Mr. Faber, with whom in this point I agree, commenced somewhere about the year 1580; while the second woe-trumpet, according to my interpretation, ended in the

year 1672. In some part, then, of the interval between these two periods we must look for the events predicted. In any part of it we may find them; assuming Mr. Faber's hypothesis respecting "*the same hour*," to be sound. But I should rather expect to find them towards the beginning, at least in the earlier part, of it; as being probably in some way connected with the war against the witnesses, their death, and resurrection.

The question, then, which now remains to be asked, is this: Were there any events which corresponded with the interpretation given above, and really did occur at the period supposed? I think there were. The Protestant Reformation, which forms the grand historical feature in the period to which I allude, was a great religious commotion, which, like an earthquake, shook the Roman city to its centre; which, rapidly spreading in different directions, threatened utter destruction to the papacy and its usurped dominion. These threatenings, indeed, were not realized: the greater part of the city survived the shock. But not *all* of it: *a tenth part fell*. England, one of the ten original kingdoms of the Beast, renounced communion with the church of Rome, and from that time has ceased to form a part of its idolatrous empire. The nine other kingdoms, or the countries which originally formed those kingdoms, still continued to "give their strength to the Beast:" but England *fell*; she was henceforth *lost* to the Beast; for she no longer acknowledged the supremacy, nor obeyed the mandates, of the pretended successor to St. Peter. And she was *the only one* of the ten original kingdoms of the Beast, which thus renounced his dominion. For let it be observed, that the northern protestant nations of Europe had never formed a part of this empire; which being at first commensurate with the empire of pagan Rome, had extended only to

the Danube and the Rhine. It is true, indeed, that in different parts of this empire, some temporary, local, partial revolts, as it were, took place against the authority of the Beast, but *no one whole original kingdom* fell from him, as England fell; and notwithstanding some few inconsiderable exceptions (and such exceptions in a greater or a less extent had always existed), his dominion over the nine remaining parts continued entire, and was exercised without opposition. The consequence of this great religious commotion in England was the destruction of the monastic orders, by which many names, or titles of distinction and office, were abolished; while the great mass of the people, alarmed at the judgments denounced against idolaters, and fearing to receive of their plagues, destroyed their images and other instruments of idolatry, and, renouncing the worship of saints and angels, "gave glory to the God of heaven," by establishing his worship among them in purity, simplicity, and truth.

In short, the Protestant Reformation, beginning in Germany, but afterwards extending to England, and at length terminating in the total separation of that kingdom from communion with the church of Rome, appears to me to be the grand event, which the prophecy in the text was intended to predict. The symbolical language of the prophecy seems to accord with this event more clearly, than with any other to which I have seen it applied: while the period at which it took place no less clearly agrees with that marked out by prophecy. It took place at *the same hour* with the war against the witnesses, their death and resurrection: for in part it was actually contemporary with these events, and was very closely connected with them. It occurred, also, previously to the expiration of the second woe-trumpet: for at whatever period we consider the

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protestant religion to have been fully established in England—whether in the reign of Henry, of Edward, or of Elizabeth, it took place at least a century *before* the second woe-trumpet ceased to sound, in 1672.—But perhaps this very circumstance may be urged as an objection to my interpretation. It may be said, that the language of the prophecy does not seem to admit of so long an interval between the event predicted and the termination of the trumpet. No sooner it is said (at ver. 13), that “the remnant were affrighted and gave glory to the God of heaven,” than it is added (at ver. 14), “the second woe is past.” But, in answer to this objection, I would again refer to my former argument of *comparison*, and would also say, that the intervention of a hundred years between two events predicted in two successive verses is not unprecedented in the prophetic writings*. Besides which I would further remark, that as the Reformation in England, being the *heaviest* blow which the idolatrous Christian church received in the *Western Empire* during the second woe, might well be thought worthy of a particular prophetic specification; so, it being also the *last* blow which during that period was inflicted on the western church, the interval which occurred between the infliction of the blow, and the expiration of the period, might reasonably be passed over in silence, especially when the state of the western church was exclusively under review. In other words, the sudden and immediate transition from the mention of the Reformation to that of the expiration of the woe, far from necessarily denoting that no interval of time occurred between them, may only be understood to imply that no further event of any importance took place; that no additional calamity befel the western church during the remainder of that apocalyptic period.

* See Mr. Faber's Interpretation of Daniel xi. 34, 35, 36.

In the beginning of this discussion I remarked, that my interpretation, though it opposed Mr. Faber's in a particular instance, yet did not militate against his *general* scheme. To those who are acquainted with his scheme, this remark, I trust, will appear to be well founded. Whether the Reformation in England, or the Revolution in France, be the event intended by the great earthquake and its consequences, does not necessarily affect the sounding of the third woe-trumpet, nor the commencement or termination of the 1260 years. My hypothesis, if admitted, will not overthrow that of the learned and ingenious author in either of these essential points. On the contrary, I am of opinion that it will rather support and strengthen his general interpretation: for it will not only free his system from some plausible objections, but, as it appears to me, will render it more compact and uniform. He clearly intimates it to be his opinion, that England is destined to act a very conspicuous part in the final overthrow of the Beast and the false prophet. Now, on the supposition that this opinion is correct, I would ask, whether it be not *probable*, that an event so important as the reformation from popery of a country which, having been originally one of the ten constituent kingdoms of the bestial empire, and for a long season having given its strength to the Beast, had afterwards renounced its authority, and is now reserved as a grand instrument for accomplishing its utter destruction: I would ask (though with all humility, on such a subject), whether it be not *probable*, that an event thus distinguished would be predicted in some distinct and prominent manner; and whether an explanation, which endeavours to shew that it is thus predicted, does not strengthen the probability of the conjecture respecting the future destination of the country in question?

With these remarks I shall for the present close my discussion, re-

serving to myself the liberty of further illustrating or defending my interpretation as occasion may offer, and as may become one, who professes himself to be, not a champion for victory, but an inquirer after truth.

PHILO.

To the Editor of the Christian Observer.

IN Dr. Adam Clarke's Prospectus of his intended comment on the sacred Scriptures, the following passage, concerning the Septuagint, excited my attention. "As I found this truly venerable version was that to which our blessed Lord and his apostles had constant recourse, and from which they made all their quotations"—

The inaccuracy of supposing that our Lord himself, who wrote nothing, and who preached to none but those who spake Hebrew, or a dialect of that language, quoted constantly the Greek translation of the Scriptures, is entitled to the most candid construction from the writer of this paper; because he was formerly betrayed into a similar one, though not quite so unqualified: for animadverting on which he was much obliged to the Editors of the Monthly Review. '*Fas est, et ab hoste doceri.*'

But the question to which I would draw the attention of your numerous readers, is this: Do the writers of the New Testament uniformly quote the Septuagint, whenever they refer to any passage in the Old Testament?

I am by no means disposed to enter the lists, on such a subject, with one of so high a reputation for biblical learning as Dr. Adam Clarke; but I have been, for many years, almost unavoidably under the necessity of examining this particular question; and I must presume to aver, that his assertion is unsupported by fact; or, at least, far too unqualified; in which I am persuaded I shall have all learned men,

who have turned their studies to this subject, on my side.

Far be it from me to speak of the Septuagint as not venerable, or as entitled to small authority in determining the true reading or meaning of the Old Testament. It is, indeed, exceedingly venerable; as the most ancient version ever made of the Hebrew Scriptures, and as the only one extant in the days of Christ and his apostles. It was at that time, I apprehend, in universal use among the Hellenists, or Jews dispersed through the nations, who spake the Greek language; and read in their synagogues: and, no doubt, it was commonly received and used by the churches of the Gentiles converted to Christianity. Nay, more: I am of opinion that this translation of the sacred oracles, into the language at that time most generally cultivated of any on earth, was one grand means, in the hand of Providence, of preparing the minds of very many Gentiles to expect a great Deliverer from Judea, and of welcoming him when preached to the nations.

Its honour and usefulness have been very great indeed, and it is entitled to very high veneration. Yet, like other honoured and venerable instruments of our God, it is fallible; and must not be made the rival and competitor of the original Scriptures. No man, who has compared the Hebrew text with the Septuagint, can deny, that in numerous instances, and in many of no small importance, the latter materially differs from the former; not only as to the masoretic points, but as to the words themselves. Yet if the sacred writers of the New Testament uniformly quoted from it, even where it essentially differed from the Hebrew text as it has been transmitted us; and if they were divinely inspired in so doing, who can help seeing, that the Septuagint is to be considered as the authentic word, and that the Hebrew text should be altered according to it, wherever there is any difference?

I by no means say that the zealous advocates for this ancient version intend this; but I maintain that this is a fair conclusion from their premises. We cannot have two *discordant* standards of truth and duty: one must give way to the other, in general; though it be allowed that some errors, which during a lapse of ages have occurred in the accredited competitor, may, with great caution, be corrected by the authority of the allowed fallible version.

My own *theory* I would thus state, as the result, at least, of long-continued and careful examination, and deep reflection on the subject. The sacred writers of the New Testament used the Greek language; as those of the Old Testament had, generally, the Hebrew. They had frequent occasions of quoting the ancient "oracles of God:" there was no other Greek version extant, except the Septuagint: this was generally in the hands of all the Christians who spoke the Greek language; and, wherever this only Greek version did not materially vary from the Hebrew Scriptures, they quoted from it; yet seldom in the exact words. But where that version materially varied from the meaning of the Hebrew Scriptures, they either gave the sense of the passage quoted in their own words, or took as much of the Septuagint as suited their purpose, and altered what needed alteration. Thus, several passages, as it appears to me, are neither direct quotations from the Hebrew text, nor quotations from the Septuagint: and some agree with the latter, even where it varies from the former: but only when the deviation does not so affect the meaning of the passage as to interfere with the pertinency of the quotation for the purpose intended. All this accords to what ordinary writers, in similar circumstances, would have done, and in part have been authorized to do: but the sacred penmen, being them-

selves divinely inspired, might take liberties which we must not; because their comments were equally *the word of God* with the texts commented on.

It seems to me of no small importance that this subject should be well understood; and therefore, if you will allow me, I purpose to bring the *matter of fact* fully and fairly before the religious public, by producing every direct quotation from the Old Testament, which occurs in the New; contrasting the Septuagint with the original of the New Testament; and giving a translation of the former, with some very short remarks; just noticing how far the one or the other most exactly agrees with the Hebrew text.

I acknowledge that I venture forth in such an undertaking with some degree of trepidation; but, as I only desire to have *the real fact* fairly ascertained, which I think will give more competent scholars an opening to adduce their remarks, I feel resigned, in the prospect of some degree of correction as to the execution of my plan, in hopes that by means of it "the word of God" may be better understood and more honoured. I will subjoin a specimen of what I purpose, which, if thought worthy of insertion in your publication, shall be followed up (D. V.) by regular communications.

Your constant reader,

T. S.

QUOTATIONS FROM THE OLD TESTAMENT IN THE NEW, COLLATED WITH THE SEPTUAGINT.

The Gospel according to St. Matthew.

I. 23. Εἰ γαστρὶ ἐξῆλ (Matt.). Εἰ γαστρὶ ἀνῆλθῃ (Is. vii. 14. Sept.) The meaning being identical, a translation is needless: "A virgin shall conceive" (*Bible Trans.*) seems exactly literal.

—, καλῶσθαι (Matt.): καλῶσθαι

(Sept.): "thou shalt call." Here the Septuagint accords to the Hebrew.

II. 6. Καὶ σὺ Βηθλεεμ, γῆ Ἰούδα, εὐδαίμως ἐλαχίστη εἶ, ἐν τοῖς ἡγεμοσίν Ἰούδα. ἐκ σὲ γὰρ ἐξελεύσεται ἡγεμενός, ὃς οἱ ποιμανεῖ τὸν λαόν μου τὸν Ἰσραὴλ. (Matt. authorized version, and marginal reading). Καὶ σὺ Βηθλεεμ, εἰς Εφραθὰ, ὀλιγοστος εἶ, ἐκ τῆς εἶναι ἐν χιλιάσιν Ἰούδα, ἐκ σὲ μοι ἐξελεύσεται, τῆς εἶναι εἰς ἀρχόντα τῆς Ἰσραὴλ. (Mic. v. 2. Sept.) "And thou, Bethlehem, the house of Ephratha, art the least, to be of the thousands of Judah; from thee shall come forth to me One, to be the Ruler of Israel."—This is, undoubtedly, a more literal translation of the Hebrew text, than that in Matthew; but this circumstance, however accounted for, is not favourable to the sentiment that the writers of the New Testament always quoted from the Septuagint.

15. Ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου (Matt.) Ἐξ Αἰγύπτου ἐκάλεσα τὰ τέκνα αὐτοῦ (Hos. xi. 1. Sept.) "Out of Egypt have I called his children;" that is, Israel's, or Jacob's, children. Here the evangelist exactly accords with the Hebrew; and a quotation from the Septuagint would have been wholly inapplicable to his purpose. The noun in the Hebrew is singular, and the pronoun is of the first person singular.

FAMILY SERMONS. No. XVI.

PROV. XXIII. 26.—*My son, give me thine heart.*

THE words I have now read may be considered as a solemn message from the great God of heaven and earth, to each of you; as a claim on his part for your love and service—*My son, give me thine heart.* And that God would now assist me, and, while I am urging the justice and reasonableness of this demand, would powerfully plead his own cause, with the vital grace and energy of

his Holy Spirit; for without this a Paul or an Apollos would address you in vain.

These words, in their strict sense, are the advice of Solomon to his son; but they may very fairly be applied to my present purpose, which is to engage your hearts to God; whom you may conceive to lay claim to you in the language of the text: "My son," or my daughter, "give me thine heart." To this voice, which now speaks to you from heaven, I trust you will not be disobedient; but that you will be persuaded to give your hearts—that is, yourselves—to God, in preference to every other rival for your affections. Many will be endeavouring to draw your hearts from God to themselves. The world will promise to do great things for you: "All these things will I give thee, if thou wilt fall down and worship me." The flesh will urge you, especially the young among you, to break through the shackles of education and the restraints of conscience, and to enjoy pleasure while you may. The worldly and the sensual will join their persuasions; while Satan will employ all his art and malice to render their efforts to deceive and delude you effectual. Now, in the face of these claims on your affections, which, through the corruption and depravity of man, are, alas! but too generally successful, God, by the word of his grace, and the influence of his Spirit, advances his claim:—*My son, give me thine heart*—or rather, as the words may more properly be rendered for our present purpose, *Give, my son, thine heart to ME.* Let me, then, entreat you not to dispose of yourselves rashly and foolishly, but soberly and carefully to weigh this matter—to consider, that is to say, who has the justest claim to your hearts; and where you may bestow them with most advantage. And if you should, after a fair inquiry, be convinced, that God has the strongest claim to your affections, and that they can-

not be bestowed so advantageously on any other object, I trust you will then be prevailed on to give yourselves up to him, and to consecrate your hearts to his love and service, through Jesus Christ.

I. Consider the question of right and justice. God demands you for himself; the Lord Jesus Christ claims your heart. In opposition to them are ranged sin and Satan, the world and the flesh, the vain, the worldly, and the profligate. Can you hesitate as to the justice of these opposing claims? "Behold," saith God, "my hands have made thee and fashioned thee. I breathed into thee the breath of life, and made thee a living soul. My visitation hath since preserved thy soul in life. Thou hast lived on the provisions of my bounty. By my providence hast thou been preserved from innumerable evils. I bear a father's love to the work of my hands, and as such I demand of thee the love and obedience of children. Thou hast indeed provoked me with thy sins, yet have I borne with thee, and, instead of destroying thee, as I could have done in a moment, have waited to be gracious to thee. Nay, I have sent my only begotten Son to redeem and save thee, by dying for thee;—to make atonement for thy sins by the sacrifice of himself. I have sent my Holy Spirit to renew and sanctify thy polluted nature, and to raise thee from the death of sin to a life of righteousness and glory. Thou owest me, therefore, thine heart and all that thou hast."

Hear, also, the Lord Jesus Christ urge his claim upon you. "I left the bosom of my Father, and united myself to flesh and blood, that I might suffer and die for thee, when thou wast lost beyond recovery by any human power. Read the greatness of my affection for thee, and my zeal for thy salvation, in the pains and agonies I underwent for thy sake; in the blood I shed to reconcile thee to God, and to restore

thee to his favour, in whom all thy happiness centres. And wilt thou not give me thine heart?"

And, now, what are the pretensions which the devil, the world, and the flesh can make to your affections, that will admit for one moment to be set against these powerful claims? What have they done; what can they do for you? They deceive, they ensnare, they corrupt, they defile, they trouble, they ruin you; but they neither will nor can promote your real good. What unspeakable folly and madness, then, to admit their claims in preference to those of God! Rather do I hope that all of you are now saying to yourselves, "I abjure from my heart all such pretensions. To thee, O blessed God, would I devote and consecrate myself. I perceive thy right and title to my best affections; and to thee, through Jesus Christ my Redeemer, who hath bought me with his blood, would I gladly resign myself, and all I have and am. Had I a thousand times more to give, it should all be thine. Depart from me, therefore, all ye wicked doers; I will keep the commandments of my God. His I am, and him will I serve."

II. Having thus shewn who has the greatest right to your hearts, I now come to consider on whom you may bestow them with the greatest advantage. And here I must confess, that the world and the flesh have more to say for themselves than under the former head. Right and title they have none at all; but they promise you much in the way of interest and advantage. Under their guidance, they tell you, you will enjoy a life of pleasure and ease, free from the restraints of religion. You will have unbounded liberty of conduct, and withhold your eyes from no joy. Whereas religion is an irksome and melancholy service. It is the parent of gloom and despondency, the enemy of all social happiness. It prevents men from rising in the world, and

often exposes them to much suffering and pain, which they might otherwise escape.

By these and such like insinuations do they endeavour, and too generally succeed, in turning from God the hearts of men, especially of the young, who greedily swallow the bait, and perceive not the fatal hook that is underneath. May divine grace preserve you from being thus ensnared and taken. And in order to this, let me entreat your attention to the considerations which follow.

1. I will suppose, for the sake of argument, that the world and the flesh are able to make good all their promises; and that, if you follow their guidance, you will live in ease and pleasure all your days, be rich and honorable—in short, enjoy as much as a carnal heart can wish. Delightful prospect! Yes; but how long is it to last? Have you forgot the narrow limits by which life is bounded; and that death will shortly spread a dark veil over all these scenes of pleasure, and separate you from them for ever? What will then be your condition? What, in this case, is to become of your immortal souls? You are to enter into another world, and to appear at the bar of God, there to give an account of your conduct, and to receive from him the sentence which will determine your everlasting state. And can you expect to hear from his mouth any other sentence than that tremendous one, *Depart from me, ye cursed?* Had you given your hearts to God, he would now have opened the kingdom of heaven to you, and given you a share in his everlasting pleasures. Your choice has been different, and you now reap the fruit of it.

Is it, then, worth while to purchase the short-lived pleasures of sin at so dear a rate as this? Can you consent to give up your part in the happiness of heaven, and to take for your portion the misery of hell, for some few days or years of

sensual pleasure? And yet this is the very utmost which the world and the flesh either promise you, or can bestow on you—only they labour to hide from you those dreadful consequences of your conduct, which they cannot prevent.

You have a lively picture of your case in the parable of the Rich Man and Lazarus. There you see a rich man, "clothed in purple and fine linen, and faring sumptuously every day;" but in a little while, you find he "dies and is buried." And there is the final period of all his pleasures; for the next thing you hear of him is, that he is *in hell, lifting up his eyes in torments, and begging for a drop of water to cool his parched tongue*; and, what is worse, he is fixed down to those regions of sorrow for ever.

Surely such a picture as this is enough to deter you from listening to the flattering proposals of the world and the flesh. Who would not rather be with Lazarus, begging his bread at the rich man's door, and afterwards be carried by the angels into Abraham's bosom, than partake of all the rich man's enjoyments, and then share in his dreadful fate?

2. Supposing, therefore, that the world and the flesh were able to make good those promises by which they estrange your hearts from God, even then it would be the height of madness to listen to them. But this is far from being the case. On the contrary, the ways of religion will be found to be eminently ways of pleasantness, as well as its end peace. There is nothing truly desirable, even in this life, which the servants of God are not as likely to partake of, as any other persons whatsoever. Religion is friendly to health, and, generally speaking, to reputation. It is no obstacle to industry, or to success in our common callings. It permits us to enjoy all the good things of this life, within the bounds of right reason, which is as much as any wise man would

desire. But it has also pleasures of another and a nobler kind; those spiritual and divine pleasures which flow from communion with God, from the testimony of a good conscience, from the hope of the divine favour and acceptance, and from the prospects of eternal happiness in a future state.

The idea, therefore, that religion tends to make men unhappy, is a mere calumny. We may "eat our bread with joy," "if we can hope that God accepteth our works," and that we are at peace with him through Jesus Christ. It is sin which makes men miserable: either their own sin, or that of others. How many instances have we known, of persons ruined by their own vice and wickedness! The world sets before us a few images of outward pomp and grandeur; but it labours to conceal the thousands who die martyrs in its wretched cause. And even of those who make a great and gay shew outwardly, there is many a man thoroughly miserable within, and who is more an object of pity than of envy.

The truth is, the devil, the world, and the flesh, promise you what it is not in their power to give. For even the good things of this life are distributed by the providence of God, and without his leave you cannot enjoy the meanest comfort. But if you give your hearts to God, he will certainly bestow as much of those things upon you, as his wisdom knows to be best for you. And if he should see fit to give you only a little of this world's goods, that little, sweetened and sanctified by his blessing, will be *better than the treasures of many wicked*. Under the various troubles of life also, he who has a God to go to, and to trust in, and who by faith and prayer can cast all his cares on him, must be far happier than the children of the world can be. For what have they to comfort them under the evils of life, or to whom can they look for relief and help?

And if the case of persecution be objected, I answer, that, if called to endure its fires, which, thank God, is by no means the common lot of good men in the present day, we shall have pleasures and comforts which will much more than balance our pains. *If our sufferings for Christ should abound, our consolations also shall abound through him*; so that we shall be able to take joyfully the spoiling of our goods, as the believing Hebrews did, and even embrace a stake, for the name of Christ, with more transport than others experience in sitting down to the richest entertainments.

Since, then, the cause of piety has thus plainly the advantage, you will be inexcusably blind to your own interest, if you give not your hearts to God. In his name, therefore, I again demand them for him who has the justest title to them, and on whom you may bestow them with infinitely greater advantage than you can on any other object. "Godliness is profitable for all things, having the promise of the life that now is, and of that which is to come."

Let me, then, beseech you, even now, without delay, to make a surrender of your hearts to God, through Christ. I would especially urge this duty on those who are yet young. "I love them," saith God, "that love me; and they that seek me early, shall find me." Now is the season, my young friends, when the surrender of your hearts to God will be peculiarly pleasing to him. Let me beseech you, therefore, not to let slip the golden opportunity; not to follow a multitude to do evil; but to choose the too-much-forsaken paths of piety. God will, in that case, put distinguished honour upon you, and receive you with marks of peculiar affection. And how many sins and sorrows may you prevent by such a course! What a foundation will you have for joyful communion with God all your days! What a comfortable proof will it afford of your sincerity.

that in early life, and when the temptations of the world and the flesh were the strongest, you then deliberately chose the service of God, and gave your hearts to him! How tranquil may you be in your minds, trusting to God to be the guide of your youth, and the stay of your age, and to dispose of you through life as on the whole will be best for you! Thus, if God spare your lives, will you be fitted to be eminently useful in the world; or if you die at an early age, you will be prepared to meet death, and to bid it welcome. And remember, that if you refuse God your hearts now, it may afterwards be too late to offer them. Life, you know, is uncertain: the young die as well as the old: and while you put off the great work of making your peace with God, and giving your hearts to him, death may surprise you and prevent your ever doing it at all. But, even if your lives are continued, is it likely that you will have any better inclination to this work, after you have estranged yourselves further from God, and have become habituated to the ways of sin? Surely no. Let this consideration engage not only the young, but all who hear me, to give their hearts to God without another hour's delay.

Consider, my friends, what the refusal of your hearts to God implies. You in effect say, I dislike his service; I disown his title to me; I can place my affections on better objects; I desire to have nothing to do with God. This is the plain language of your conduct; and though you may amuse yourselves with the intention of bestowing your hearts on God at some future period; what is this but to say, I will dishonour God, and wound my own soul, yet a little longer, and then I will be sorry for what I have done, and beg for pardon? But that period, as I have already shown you, may never arrive. And think how you will answer for your refusal at the great day. It will not then be a time to turn off the

matter with a jest, or a sneer, as some may do now. The solemn appearance, and the awful issue, of that day will strike every heart with terror, which has not been given to God. You will not be able to say that your hearts were never demanded for God. This day, in particular, have I put you in mind of the claims of God and your Redeemer. And what excuse will you offer? Had any besides a fairer title, or did they bid higher for your love than God did? Did they offer you any thing more valuable than eternal life? "This I would have bestowed on you," may you suppose the Judge to say, "had you given your hearts to me; but since you have rejected all my proposals, Depart from me, ye workers of iniquity, I know you not: lie down in the fire of your own kindling with sorrow for ever." Believe me these are not idle dreams, but awful realities. Be assured, God will call you to judgment.

But I trust that some of you have already given your hearts to God; and have made choice of him as your God in Christ Jesus. To such I would say; Be very thankful for the grace which has thus drawn you to your Saviour; and with full purpose of heart cleave to him all your days. You have made a wise choice, and such as it is impossible you should ever repent of. But, remember it is not enough to begin well: you must persevere in a course of devotedness to God. His claims continue always in full force, and the advantages of his service will be always growing. If, forgetting your vows, you should wickedly depart from God, you will grievously provoke him, and wound, perhaps ruin, your soul. Then "would it have been better for you never to have known the way of righteousness, than, after having known it, to turn from the holy commandment delivered unto you." To avoid this dreadful result, let me urge you not to satisfy yourselves with a sudden flash of affection, or with a formal

surrender of yourselves to God at some particular time, as if the great business of religion were then finished; but consider yourselves as called daily and hourly to renew your engagements; as called to live in the daily and hourly exercise of faith, and penitence, and prayer; in the cultivation of all those Christian tempers, and in the practice of all those good works, which may make it unto you, *Christ to live, and gain to die.*

And if there should be any of you who now find yourselves disposed to begin this great work, and to surrender your hearts to God, let me exhort you, as you love your souls, not to repress the present inclination of your minds. Go, and humbly give to God the hearts he claims. Put them into the hands of Jesus Christ, to be washed and cleansed in his atoning blood; to be enlightened, purified, and sanctified by his Spirit. Adore that grace, which allows such sinful worms as we are to present our hearts to God; and that condescending goodness, which in Christ Jesus will graciously accept them. Why should you hesitate in so plain a case? Perhaps you may never have another invitation. Embrace then the present, and, through Jesus Christ, now yield yourselves to God, to be his in the bonds of his everlasting covenant. "Now is the accepted time, now is the day of salvation."

In the last place, if there should be any present, who, after all that has been said, remain unmoved, indifferent to God, or averse from him, let me entreat you to think what will be the issue of such a state of mind! What! do you care for none of these things? Is it nothing to you what will become of you for ever? Even your present interests are concerned in this affair; and your eternal interests are infinitely more so. Awake, thou that sleepest, and rouse thyself from thy shameful indifference in a matter that concerns thy everlasting

all. — But if thou art, not merely cold and indifferent to God, but even averse from him, this is still more awful. Averse from God, the fountain of all good, the light, the life, and happiness of the soul! What a melancholy and affecting state is this! And, if persisted in, how terrible must the end be! To whom will you give your hearts, if you refuse them to God? You will one day sorrowfully remember your present conduct, when either the grace of God shall awaken you to repentance, or the flames of hell convince you of your unspeakable folly and madness. Oh the strange degeneracy and corruption of the heart of man, which can stand out against the plainest reasons and the strongest motives! May God engage our affections to himself! May he give us to feel the necessity of his grace, to move and incline our hearts aright! May he convince us of the necessity and importance of continual prayer to God, through Jesus Christ, for the needful influences of his grace and Spirit! And may he so impress on our minds the claims of God and our Redeemer, that, without a moment's farther hesitation, we may give ourselves wholly and unreservedly unto God! Amen.

For the Christian Observer.

PRACTICAL VIEW OF THE DOCTRINE
OF CHRIST'S ATONEMENT.

"The Lamb of God that taketh away the sin of the world."

JESUS Christ, after he had exhibited in his life a pattern of perfect holiness*, closed the scene by offering himself up on the cross as an atonement for sin.

This is the great and capital truth opened to us in the Gospel history. The circumstances of our Saviour's life are only a prelude to it; his re-

* See Practical View of the Character of Christ, Christ. Observ. for Nov. 1809.

urrection attested it; and the whole body of doctrines and precepts delivered by the apostles flow directly from it. Now it is obvious that the sufferings and death of Christ might have wrought the same effects in the divine dispensations, though a knowledge of that event had never been communicated to man. God might have been just, and the justifier of sinners, without exhibiting to his creatures the method by which the perfection and moral harmony of his character are secured. It was thus he revealed himself both to the Jews and heathens of the old world. The former of these knew that Jehovah was holy and terrible, long-suffering, and of great pity; but they knew not, or at least they knew very imperfectly, the great truth of a mediatorial sacrifice. They probably supposed that God would pardon repenting sinners, as wise and good men forgive the offences of their fellow-creatures. The heathens, too, were enabled to collect, from many indications which the course of nature supplies, that the Author of all things, though severely moral in his government, was not inexorable. Both evidently acted on the presumption that God would shew compassion as well as administer justice: and indeed, had they possessed no means of ascertaining the true character of their Creator, it is not easy to see how their ignorance could have affected the relations which, since the fall of our first parents, have always subsisted between God and man.

Yet though the mercy of our heavenly Father is in its nature quite distinct from, and wholly independent of, the acquaintance we may happen to have with the method ordained for providing it, we find that the writers of the New Testament uniformly represent the promulgation to man of the doctrine of atonement by the blood of Jesus, as a most signal instance of divine bounty.

Undoubtedly the Gospel, considered merely as a Gospel of peace,

deserved to be celebrated with hymns of joy and thanksgiving.—To the heathen world the certain knowledge that God would pardon sin on their sincere repentance, was a matter of the highest value. Yet something more than this is plainly intended in the strong expressions of our Saviour and his apostles. Christians are represented as enjoying advantages, in their possession of evangelical truth, far greater than a bare assurance of the merciful disposition of their heavenly Governor could have conveyed. The key to this must surely be found in the practical power of the doctrine of the cross of Christ upon the hearts and lives of men.

The tracts contained in the book which, in distinction, we term the Bible, unquestionably develope the most singular history and most original system of philosophy ever promulgated. With the history I have no concern at present. The sum of its philosophy, if I understand it rightly, is this:—The world—that is, men generally, without noticing degrees—is declared to be ignorant and corrupt; corrupt in ignorance, ignorant because corrupt, and wretched alike in both. This wretchedness is not described as light or transitory; but is depicted in the strongest colours. Bondage, darkness, and death, are the gloomy images by which it is generally represented; and, though a nice accuracy of expression is plainly avoided, there are numerous passages of Scripture which concur with the analogy of natural things to make it probable that this unhappy state is likely to endure through endless ages, and to become as it advances darker and more desperate. In order that we may escape from so sad a condition, the Scriptures call upon us to come to God *by faith*; which, in substance, I understand thus:—Man, trusting in his own strength and wisdom, has gone on from age to age in misery and sin. He neither understands what it is that constitutes happiness, nor could attain

to it if he did. He sees not, that to be alienated from God is to be wretched; or if a few among the wisest, perceiving the vanity of earthly things, begin to suspect this, they know so little what God is, or how his favour is to be secured, that their philosophy ends at last in rhapsody and mysticism. The Almighty, pitying his creatures, tells them that they are not only in a very unhappy condition, which they a little (though but a little) suspected; but that they are exceedingly blind and foolish, which, for the most part, they suspected not at all;—that if they would be happy, they must come to him, and, laying aside for ever their own silly conceits about what is good, learn the way of life and walk in it. This coming to God (or however else we please to express it), and taking his word for our rule of conduct, in the full conviction that it will issue greatly to our advantage; as it is obviously the strongest expression of faith, so it is, I apprehend, what is primarily and principally meant by that word in both Testaments.

Struck with such an invitation, and touched by the preventing grace of God, many are led to inquire more particularly into the nature of that which promises so much. On examination it appears, that what God declares to be needful for happiness is wholly different from all the things which a majority of mankind are pursuing. He does not give us rules for lengthening our existence, fortifying our health, improving our fortunes, or advancing our stations in this life; for quickening or multiplying the common sources or objects of enjoyment: nor even (at least properly, and for their own sake) does he teach us how our affections may become more lively, or our understandings acquire strength and elevation. The word of God, condemning many and neglecting the residue of these things, calls on all who will listen, to labour assiduously for the attainment of a certain character or nature of mind,

which is composed of many particular qualities, and is usually denominated by the term holiness, or some equivalent expression. This character, it is declared, will most nearly assimilate us to God; make us capable here of enjoying a portion of that felicity which he possesses without measure; and, by securing to us his favour, bring us, after this life is ended, to a state far more perfect and glorious than at present we can either enjoy or conceive.

All this, we see, might have been known without our having any apprehension of the doctrine of a Redeemer; but the value of that doctrine cannot be understood without a just apprehension of the state of things for which it was provided. I speak particularly of the *doctrine*. The value of redemption as a fact, is quite a different matter from the value of the knowledge of that fact. This is called “the knowledge of salvation—good tidings of great joy.” It is indeed a joyful thing to hear that salvation is attainable; but how much more joyful to be taught the means and furnished with the most pressing motives for attaining it? For the present purpose, salvation and holiness may be considered as the same; and for the promotion of holiness the doctrine of the Atonement is, above all rivalry, most efficient. This we have seen is the great scope of Revelation; this, then, must surely constitute the chief blessedness of evangelical truth. “He was made sin for us who knew no sin, that we might be made the righteousness of God in him.”—Let us consider the subject a little more nearly.

God is so far removed from our conceptions; the perfection of his character is so awful; we are so much under the dominion of sensible objects, and he is so little subjected to the senses; that our imperfect nature seems to require aid in raising itself up to him. We need a stage on which to rest in our ascent. The indistinctness too, with which we

conceive an immaterial, eternal, and infinite Being, concurs with his greatness to prevent our affections opening towards him with all that ardour which his excellence and our happiness equally require. Christ is "over all God blessed for ever;" but God (if I may so speak) veiled of his effulgence. Having taken on him the nature of men, he is not ashamed to call them brethren: and as brethren, we on our part can turn towards him with complacency and confidence. In fancy we can even behold him, such as he once was in the days of his flesh; and when we read the tale of his sufferings, we feel all those emotions and sympathies swelling in our bosoms which attach us so closely to our own kindred. Recollecting what he was, we can think of what he is, without terror; and in his presence, and under his protection, can approach with joy even that awful seat where holiness and justice for ever reside.

Of all the wonderful things which constitute, or are intimately connected with, the dispensation of grace, perhaps there is none of which we have so inadequate a conception as sin—its essential deformity and most fatal tendency. When we talk to a careless liver of the guilt of his ordinary conversation in the world, and describe sin in the fearful language of the Bible, we seem to him as dreamers. Even the most humble and advanced Christian finds it difficult to fix in his mind such a sense of the sanctity of God's law, and the terrible profaneness of violating it, as corresponds in any tolerable degree with the measure of these things in holy writ. Yet certainly it most nearly concerns us to appreciate them justly. Now it is impossible to conceive any truth so calculated to penetrate us with a just horror of sin in general, and with the deepest confusion for our own offences, as the doctrine of the cross. It stamps upon evil a character of darkness and horror which no tongue can utter: it bears in its amazing mercy

the most awful testimony to the majesty and justice of God; and while it pours gladness into the bosom of the penitent, speaks death to the presumptuous rebel.—It is worth observing, in this place, that an objection sometimes made to Revelation on account of the astonishing costliness of the sacrifice which it declares to have been provided as an atonement for guilt, admits of the same reply which may be offered to the common argument against the moral character of God from the extent and intensity of suffering allowed to prevail in the world:—both are calculated to attest visibly, and to all ages, the dreadful consequences of sin. Can it be said that the apprehensions entertained of this by mankind are generally such that we can think the evidence has been more than sufficient?

"In patience possess ye your souls." This was the solemn precept and premonition of Christ himself; of him who, "when he suffered, threatened not, but committed himself to him that judgeth righteously;"—"who, for the joy that was set before him, endured the cross, despising the shame, and is set down on the right hand of the Majesty on high." Of what importance it is to "patient continuance in well-doing," that Christians should learn constancy under afflictions; and of what efficacy the example of a suffering Saviour was believed by the apostles to be, for working such a temper in their disciples; the Epistles of the New Testament every where attest. "By faith and patience ye inherit the promises." "We are partakers of Christ, if we hold the beginning of our confidence steadfast to the end." "Ye have need of patience, that, after having done the will of God, ye might receive the promises." "It is better that ye suffer for well-doing, than for evil doing; for Christ also hath once suffered, the just for the unjust." "Forasmuch as Christ hath suffered for us in the flesh, arm yourselves likewise with

the same mind." "Rejoice, inasmuch as ye are partakers of Christ's sufferings."—It is not, indeed, accurate to define virtue, as some have done, the sacrificing of a present for a future greater good: virtue must ever be essentially the same; and the day will assuredly come, to every true servant of God, when holiness will be the most delightful of all exercises, unaccompanied even with the appearance of a loss: yet, in our present state, with corrupt hearts in a corrupt world, it cannot be denied that persevering self-denial is at the basis of all moral excellence. We must be ready to abandon much, and endure much, if Heaven is the prize we seek for.

There is another Christian grace, of the highest worth, which is intimately connected with self-denial, and peculiarly taught in the doctrine of the cross,—Humility. Can we see the Son of God crucified for our sins, and still indulge a lofty, self-gratulating spirit? Had our crimes brought a friend, a wife, or child, to an infamous death, should we dare to stalk round the world with a triumphant look, and proud, braggart deportment? In such a case, surely the very worst would hide his face in the dust. But we have crucified the Lord of life: our crimes have brought the ever-blessed Emanuel to shame and suffering. A just view of the great superiority of moral worth over all other advantages, and such a sense of our own moral unworthiness, as the cross of Christ can alone teach, would effectually deliver us from that over-weening and selfish folly, which even the ablest of men, untaught in the school of Christ, are ever ready to mistake for magnanimity.—It is not, however, the sufferings of our Saviour only that should cover us with confusion: the recollection that his death is our life; his shame and sorrow, our everlasting joy: these, surely, are thoughts which, above all others, must empty us of selfishness, draw forth every grateful and generous affection, and bring us to

the foot of the cross, in mingled tears and rapture, to join the song of angels; "Glory, and power, and thanksgiving, be unto Him that sitteth upon the throne, and unto the Lamb, for ever and ever."—Let it be remembered, that pride is a preference of ourselves; love and gratitude, a preference of others. These sentiments, therefore, cannot subsist together; and whatever tends to excite the better feelings, must tend also to expel the worse.

The last Christian grace which I shall notice as wrought more especially by the doctrine of the cross, is spiritual-mindedness;—the source and pledge, the fruit and crown, of all. On this, assuredly, it is needless to enlarge. What says the apostle of the Gentiles? "I am crucified with Christ: nevertheless I live: yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me." Throughout the New Testament, the death of Christ is spoken of as directly emblematic of, and above all other things effectual to produce, that death unto sin, and deadness to the pleasures of this world, which ever accompany a spiritual frame of mind.

We see, then, that the doctrine of the atonement—the *knowledge* of that great truth, which unknown might have wrought inestimable good for man—has a peculiar and most powerful tendency to excite an ardent love of God; a deep detestation of sin; patient self-denial; humility; and spiritual-mindedness. Let it now be considered how large a portion of holiness these graces themselves constitute, and how necessarily they imply or produce the rest, and, if the Scripture account of happiness be true, we shall no longer feel any difficulty in understanding why the apostles have declared a knowledge of Christ crucified to be so inestimable a blessing. We must also recollect, that the evangelical truths are admirably calculated to

awaken the most animated feelings and affections of the heart; in doing which, they not only open the deepest fountains of satisfaction, but communicate a power and energy to the soul, which makes the attainment of the most perfect graces of holiness almost as delightful as their exercise.

The doctrine of the Atonement is, I am persuaded, acknowledged, and its value in some degree felt, by a very large proportion of those who profess any seriousness at all on the subject of religion. It is too cardinal a truth to be overlooked; too comfortable an one to be wilfully neglected. We find, therefore, the satisfaction which Christ has made for sin mentioned by many, with a certain expression of trust and thankfulness, who, on the whole, are living very carelessly, and have exceedingly inadequate notions of the dispensation of grace in its other parts. This doctrine, however, can hardly be well understood, or cordially received, except by those who have known the burthen of sin; who feel their need of a Mediator; and love Christ, not merely as a being perfectly excellent and amiable, but as their Redeemer.—This is the nearest relation that subsists between Christ and his people. He has made, he preserves, he guides, protects, and blesses us; but all this he would have done though man had continued upright. To have become the Saviour of a guilty world, its deliverer from bondage and death, invests him with a character far dearer, because far more necessary, to all who can estimate its value. And what but the blindness, the death-sleep of sin, can hide its value from us? We may speculate, if we please, on the moral government of God, and marvel (it is, indeed, very marvellous) that he should have permitted a whole world to be sunk in guilt and ruin. We may estimate, if we will, the palliation which our offences receive from the infirm nature we inherit, and the evil examples that surround us. But, when

our philosophy and our moral calculations are exhausted, let memory and conscience speak. Have you loved your Creator and Benefactor with your whole heart? Have you indeed preferred his Favour before the pleasures of sense, of reason, of fancy, of ambition, of affection? Have you cordially believed, and acted on the belief, that to serve him with every faculty and every feeling is true wisdom, and will issue in perfect happiness? Have you been holy and humble, just and pure in every thought and word and work? Happy, happy they (if any such there be) who can honestly answer, Yes!—but not unhappy those, who, knowing their sins, and confessing their unworthiness, have taken refuge in the sanctuary of a Redeemer from the power and persecution of their enemies. I do not say that they who need a Saviour little, will love him little: that is impossible: but surely those who feel that they need him much, must love him ardently. Let them cherish the holy fervour. It will pour gladness into their hearts. It will purge them of every low thought, every selfish and worldly affection; as the sun, ascending in the rear of darkness, scatters the mists that lie heavy on the earth, and sheds upon every object the same glad and peaceful radiance in which his own glory is for ever enshrined.

There is one common and capital error in this subject, which must not be left unnoticed. Persons who do not live strictly, are very apt to imagine that the Gospel is a mitigated law, and the death of Christ principally effective in softening the rigour and relaxing the straitness of the old commandment. This is a most fatal misapprehension of the whole matter. So totally is it at variance with the whole tenor of Scripture, that (if it were not presumptuous to speculate on the possible proceedings of God) we might venture to say, if the law of perfect holiness could have allowed of any abatement, Christ had never died. That

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law, like its Author, is immutable. God is the same yesterday, to-day, and for ever. "Be ye perfect," is the precept of both Testaments. It is among the most sublime and characteristic features of revelation, that, even in a scheme of condescension by which sinful beings are to be restored, and some provision therefore of necessity made for infirmity and corruption, the perfections of God are never compromised. The Scriptures never lower down the standard of holiness to the imperfections of man, but strive to raise his weakness to that noble and celestial height. Every thing is in the ascendant. *Sursum Corda, Sursum Corda.* The doctrines, the precepts, the examples, the images, the language of the Bible—all breathe a tone of sublimity that ill harmonizes with low pursuits, sensual appetites, and worldly affections. Let us follow whither they lead us. He only is truly happy, who has happiness within himself; whose soul is free, and whose wants are satisfied:—holiness alone is liberty; the favour of God the only source of perfect and abiding satisfaction.

CUTO.

To the Editor of the Christian Observer.

THE inquiry of your correspondent *Inquisitor*, in your number for February, will perhaps surprise *that people*, and *those preachers*, concerning whom he writes, as much as the question which he mentions has evidently surprised him. They will think it strange, that a question founded on the strongest and plainest declarations of the Holy Scriptures, should surprise any real Christian. "Whosoever," says the apostle St. John (1 Epistle, iii. 4—10) "committeth sin, transgresseth also the law; for sin is the transgression of the law. And ye know that he was manifested to take away our sins, and in him is no sin. Whosoever abideth in him, sinneth not; whosoever sinneth, hath not seen

him, neither known him. Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous: he that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God, doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God."—I believe, sir, I need not inform you, that many other Scriptures might be brought forward, and the whole of the sixth chapter of the Epistle to the Romans transcribed, in proof of this glorious "liberty of the children of God."

According to the plain, literal import of the words of the apostle, and in the examination alluded to by your correspondent, sin is understood to mean an actual voluntary transgression of the law of God. But whosoever is born of God, while he abideth in faith and love, and in the spirit of prayer and thanksgiving, not only doth not, but cannot commit sin. So long as he thus believeth and rejoiceth in God through Christ, he cannot voluntarily transgress any commandment of God, either by speaking or doing what he knows God hath forbidden, or by omitting what he knows God hath commanded him to do. If any man be thus in Christ, he is a new creature, and sin hath no dominion over him.

It may be, and indeed it has been, objected, even to these sacred declarations, that those whom we cannot deny to have been truly born of God (the Spirit of God having given us in his word that infallible testimony concerning them), not only could, but did, commit sin: they did actually transgress the holy law of God. But the answer is easy, according to the same apostle (1 John, v. 18.) "We know, whosoever is born of God sinneth not; but he that is begotten of God keepeth himself" (which he is then able to do, by the grace of God), "and that wicked

one toucheth him not." But if he keepeth not himself, if he abide not in the faith, he may commit sin, even as another man. "After we have received the Holy Ghost," says our Church in her 16th Article, "we may depart from grace given, and fall into sin; and by the grace of God we may rise again and amend our lives."

It is perhaps, sir, important, with respect to the inquiry of your correspondent, to inform him, that the question—viz. "Have you constant power over all sin?"—which has so much surprised him, even as being put to candidates for ordination, had, perhaps *often*, been put to the same persons, as private members of the society (for thus they all begin); not that it might be known if they were called to teach others, but if they had themselves, according to the Liturgy, truly repented, and unfeignedly believed his holy Gospel, who pardoneth and absolveth all such; and that it might be thus known, so far as man can know it, if indeed they were in the faith, and truly born of God. And the question being put to them on the solemn occasion mentioned above, was to know if they stood fast in the liberty wherewith Christ had made them free, and thus retained

the disposition and the power to hold forth the same privilege to those who are "tied and bound with the chain of their sins." From persons thus prepared, a very simple answer, and conveyed in very few words, would be accounted "satisfactory."

As I suppose your correspondent to be a sincere inquirer after truth, I would recommend it to him to read Mr. Wesley's Sermon on "Whosoever is born of God, doth not commit sin." And if he would also read his Discourses on "Sin in Believers," and on "The Repentance of Believers," he might perhaps receive much satisfaction upon this point. He might also see, that not only a deliverance from the dominion of actual sin, is the privilege of God's children; but that there is a much higher degree of Christian liberty to be attained, through faith in Him who has promised, "through the blood of the covenant, to make us perfect in every good work, to do his will;" or, as our Church expresses it, "to cleanse even the thoughts of our heart, by the inspiration of his Holy Spirit, that we may perfectly love him, and worthily magnify his holy name."

I am, &c.

M.

MISCELLANEOUS.

To the Editor of the Christian Observer.

A PAMPHLET has lately appeared, which has attracted much notice in the metropolis, entitled, "Effects of the Continental Blockade upon the Commerce, Finances, Credit, and Prosperity of the British Islands." It is written by Sir Francis D'Ivernois, a name well known in the political circles. My purpose is not to call your attention to the reasonings which this author takes occasion to introduce on some of the

principles of political economy, but to the facts which with much labour he has drawn together from authentic sources.

Your readers cannot have forgotten the general apprehensions which were entertained towards the close of the year 1807, that a deep, and perhaps fatal, wound would be inflicted on the trade of Great Britain, by the rigour with which Bonaparte had begun to execute his commercial decrees, combined as it was with the measure of embargo

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which had been adopted in America. Those apprehensions, however, were soon dissipated. Means were found to carry on a considerable trade with the continent of Europe, through the medium of Heligoland and the ports of Holland; and by resorting to the expedient of forged, or, as they are more mildly termed, *simulated* papers, our commercial intercourse with the dominions of Russia was gradually revived.

But, independently of these circumstances, the temporary diminution of our trade, which was caused by the operation of the Berlin decree and the American embargo, was more than compensated, before the end of 1808, partly by the improvement which had taken place in Ireland, and the consequent increase of the commercial transactions of that country with Great Britain; and partly by the new vent for our manufactures which the invasion of Spain and Portugal had opened to us in South America, as well as on the Spanish peninsula.

In the year 1808, therefore, the official value of British produce and manufactures exported from Great Britain, exceeded that of 1807; and though it fell short of the amount of 1806, yet it was considerably more than the average export of the five preceding years; as will appear from the following table.

Exports of British Produce and Manufactures.

	Official Value.
1803...L.	22,252,027
1804	23,935,793
1805	25,004,337
1806	27,402,685
1807	25,171,422
	<hr/>
	L. 123,766,264
Average of 5 years of } war }	24,753,252
Exports of 1808 . . .	26,692,288
	<hr/>
	L. 1,939,036
Being an increase in our exports of nearly two millions, official value, in	

the year that Bonaparte's blockade had its full operation.

Here it will be proper to remark, that though the *official* value gives no insight into the *real* value of goods, because the rate at which it is calculated is a fixed rate, and has not undergone any alteration for more than a century, yet it affords, on that very account, a better criterion for ascertaining the *quantities* of goods exported or imported, than the real or current value, which of course is very variable, would furnish. The real value of our exports of British manufactures in 1807, was 40,470,865*l.*—in 1808, 40,881,671*l.** Besides which, our exports of foreign merchandize and colonial produce, amounted in the former year to 10,002,796*l.* and in 1808 to 9,088,075*l.* real value.

The following was the state of our imports during the years 1807 and 1808.

	Official Value.	Real Value.
1807....	28,854,658 <i>l.</i>	53,500,990 <i>l.</i>
1808....	27,186,025 <i>l.</i>	45,718,698 <i>l.</i>

Of this deficiency a considerable part consisted in the diminished quantity of corn and flour, as well as of flax and hemp, imported from abroad. And it is not a little consolatory to know, that, although the importation of corn diminished in that year in the proportion of fifty-four to fourteen, yet no material inconvenience resulted from that circumstance. Some part at least of the capital withdrawn from trade, had been applied to the improvement of our own soil; and the effect has doubtless been a large increase in the quantity of corn grown at home.

Another proof of the small effect produced by Bonaparte's decrees on the commerce of this country, will be found in the state both of our finances and our credit. In 1806, the year anterior to the blockade, the gross proceeds of the Customs were 12,769,243*l.* In 1808, the year in which the blockade had its full

* In 1806 it amounted to 43,342,176*l.*

effect, they were 12,337,315*l.* In 1806 the gross produce of the Excise was 25,338,925*l.*: in 1808 it was 26,769,015*l.* The gross produce of stamps in 1806 was 4,586,690*l.*: in 1808, 4,969,424*l.* The total net income of the former year was 56,902,099*l.*; of the latter, 60,354,782*l.*

That the credit of the country was not diminished appears from this, that the loan of 1808 was negotiated on better terms than that of 1806; the interest of the latter being 4*l.* 19*s.* 7*d.* per cent.; of the former, only 4*l.* 14*s.* 6½*d.* The general improvement of public credit will be more manifest if we compare former periods of war with the present. In 1777, the rate of interest at which government borrowed money was 4*l.* 5*s.* 2*d.* per cent.; in 1779, it was 5*l.* 18*s.* 0*d.*; in 1798, 6*l.* 6*s.* 10*d.* per cent. During the present war, however, the diminution of the rate of interest on loans has been progressive. In 1804 it was 5*l.* 9*s.* 2½*d.*; in 1805, 5*l.* 3*s.* 2½*d.*; in 1806, 4*l.* 19*s.* 7*d.*; in 1807 and 1808, 4*l.* 14*s.* 7*d.*; and in 1809, only 4*l.* 12*s.* 10*d.*

The facts respecting Ireland are still more extraordinary. The average annual export from Ireland in the three years preceding the union, was 6,121,757*l.* real value. The amount of her exports in 1806 was 9,314,854*l.*; in 1807 it rose to 10,110,385*l.*; and in 1808 to 12,577,517*l.*; an increase (more than one-third in two years) unparalleled in the annals of commerce. The export of Irish produce and manufactures in 1808, is one-fifth greater than the export of their own produce and manufactures from the United States in 1806, the year of their greatest prosperity, although the population of Ireland is inferior to that of the United States by two or three millions.

Nor is it only the exports of Ireland which have increased: her imports also have advanced, though not in a like proportion. In 1808 they amounted to 8,860,225*l.* of which

329,810*l.* were re-exported, leaving an excess in the exports over the imports of 4,047,002*l.* The exports and imports taken together amount to nearly twenty-one millions and a half; and form an aggregate as great as the whole trade of France when it had reached the zenith of its prosperity, during the reign of Louis the Sixteenth.

Since the union in 1800, the progress of Ireland has been most rapid. The amount of British manufactures purchased by Ireland has increased since that time from 2,087,672*l.* to 4,500,000*l.*; a more certain proof than any other of the growing opulence of a country. It is to be observed, also, that the nature of the articles imported proves this wealth to be diffused through all ranks of the community. To instance a few articles:—The increase in hardware imported since the union, is from 60,000*l.* annually, and, since the blockade, from 176,000*l.* annually, to 250,000*l.*; while the quantity of unwrought iron imported has also considerably increased. The increase of cotton yarn imported is from 460,000 lb. at the time of the union, and 1,223,000 lb. in 1807, to 1,486,000 lb. in 1808: of carpeting, from 51,000 yards in 1799, and 133,000 yards in 1807, to 187,000 yards in 1808: of sugar, from 211,000 cwt. in 1799, and 245,000 cwt. in 1807, to 447,000, in 1808, although the distillation from sugar did not commence till the following year: of drapery, from 1,562,000 yards in 1799, and 2,233,000 yards in 1807, to 3,078,000 yards in 1808: of cotton cloth, from 124,000 yards in 1799, and 141,000 yards in 1807, to 228,000 yards in 1808. The importation of hosiery has doubled since the union; and that of hats and blankets has increased in a ten-fold proportion.

But the increase in the opulence and the enjoyments of Ireland is not more satisfactorily proved by this statement, than the increase of her industry is proved by a view

of her exports. The export of linen in 1779, was 36,174,000 yards; in 1807, 41,857,000 yards; in 1808, 43,904,382 yards; the value also of the article being considerably increased in the latter period. But while the export of linen was thus enlarging, that of the raw material was increased in a much greater proportion. In 1799, the quantity of undressed flax exported was about 3 tons; in 1807, it was about 16 tons; but in 1808, 2,440 tons; while the export of linen yarn was also augmented from 830 tons in 1799, and 412 tons in 1807, to 1,290 tons in 1808. The export of oats and wheat has increased in a similar proportion.

Nor is the improvement in the Irish revenue less remarkable. It has been more than tripled since the Union. The average of the three years 1796-7-8 was 1,860,000*l.* Its amount in 1806 was 5,604,000*l.*; and in 1808, 6,174,000*l.* It had increased therefore in 1808, even as compared with 1806, notwithstanding the decrees of Bonaparte.

Having laid before your readers these interesting details, I will now proceed to enumerate, briefly, some of the beneficial effects of Bonaparte's decrees on Great Britain and Ireland, and their dependencies.

That the continental blockade and the American embargo may have retarded, in some degree, the growing prosperity of Great Britain, I do not mean to deny: though even this is questionable. But the preceding statements incontestably shew, that they have altogether failed in producing the effect which their projectors anticipated;—that they have failed, that is to say, not merely to ruin, as was predicted, but even sensibly to diminish, her commercial greatness. The exports and imports of 1809, I am assured, will still more strongly establish this point: nay, will even shew that such has been the elasticity of British commerce, that it has greatly extended during the last year, notwithstanding the pressure which has been applied to it. This may

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be the subject of a future communication. I will now enumerate the advantages which appear to have arisen from the commercial restrictions adopted by France and America.

1. The alarm caused by our exclusion from the corn market of the continent has tended to encourage the growth of corn at home*, and, by leading us to substitute sugar in our distilleries, has produced a double benefit: it has made us more independent of the continent for the necessaries of life, and it has relieved, and even enriched, our West-India planters, while it has not diminished, but rather enlarged, our own resources. The increased use of rum, instead of the brandies of France, both in the navy and in the country at large, has had a similar effect. Since the blockade, the quantity of rum annually consumed in the navy has increased from 250,000 to 1,550,000 gallons.

2. In the dearth of raw silk, with which we used to be supplied from Italy, we have learnt to organize the raw silks of Bengal and China, which are to be had in sufficient abundance, and are cheaper than those of Italy.

3. Although the price of flax was greatly enhanced for a time, yet such has been the increased demand for the article, and especially for the linens manufactured from it, (in consequence of the German linens having been withdrawn from the markets of the western world), that it has operated as a bounty on its growth at home. This much is certain, that the export of British linen increased in 1808; while that of Irish linen also increased by more than two millions of yards, and while the export of linen yarn from Ireland was tripled, and that of raw flax multiplied 150 fold.

* The improvements in agriculture are said to have nearly kept pace with our improvements in trade, and to have been greatly accelerated by recent events; the capital employed in it increasing daily.

4. The effect of the high price of timber has been to produce a rapid improvement in our North-American colonies, which have been called upon to supply, from their vast forests, the whole demand, not only of our West-Indian colonies, but of the mother country herself. And it may here be remarked, as an additional proof of the prosperity of this country, that, notwithstanding the high price of the materials of building, there never was a time when either so many private buildings were erecting, or so many great public works carrying on, and even commenced, as during the period in question.

5. For a supply of hemp, we have also been led to look to our own resources; and it must be allowed that no event ought to be deprecated which puts us on contriving the means of becoming independent of foreign supply for those articles which are essential to our naval greatness. Hemp, though of an inferior kind, it is found, may be procured in sufficient quantities from India at the rate of about 60*l.* a ton; and other substitutes have been proposed, which are likely to answer. The landholders of Ireland have also begun to drain their bogs for the growth of this article, for which they are peculiarly adapted; and government have encouraged the measure, by agreeing to take, for a time, all the hemp that Ireland shall offer, at 60*l.* per ton, or at the market price, if it should be more.

But are there no disadvantages attending this state of things? It is to be feared there are. It is to be feared that much of the good which has been effected, has been dearly bought by the moral sacrifices which have, in too many instances, been necessary to its production. Sir Francis D'Ivernois touches this part of his subject very lightly: but to me I confess it appears so big with alarm, as to exclude all sense of satisfaction from my mind in contemplating that part, at least, of our commercial prosperity which has

been either retained or increased by means avowedly fraudulent. I cannot, Sir, regard with any pleasure that wealth which arises from smuggling; still less can I view as solid and beneficial that part of it which is the reward of false oaths and forged certificates. Though Providence may permit such expedients to succeed, his blessing cannot accompany them. And even if the opulence they are the means of raising should be permanent, this will but poorly compensate for the corruption and profligacy they will have been instrumental in diffusing throughout the different ranks of the mercantile world. I admit, at the same time, that it is but a part of our commerce which depends on these illicit practices for its support; and that there is much of it which may be regarded with unmixed satisfaction. But I do most anxiously wish, that, if the respectable part of the commercial world will not generally concur in reprobating and discouraging such disgraceful and ruinous transactions as those to which I have alluded, the government of the country would seriously consider, whether measures ought not to be adopted to check the progress of this evil; an evil, which, by loosening, throughout a large and important class of the community, the ties of moral obligation, may ultimately produce consequences fatal to our internal peace and security*.

I am, &c.

MERCATOR.

To the Editor of the Christian Observer.

I AM surprised, Mr. Editor, that no notice has been taken in any of your pages, of those peculiar temptations to fraud in our mercantile concerns, which unhappily characterise the present times. I allude to the diffi-

* On this important subject we have received another communication, which will form a very proper supplement to the present paper.

culties in the way of our commerce, produced by the edicts of Bonaparte, and by the measures of retaliation taken by our government. I understand that a great part of the foreign trade of Great Britain, is now of a smuggling nature; and that not a few of our more respectable merchants have quitted the field, in order to give way to a lower and meaner species of adventurers. The Sir Andrew Freeports are more rare; but a various and motley race of men, possessing, many of them, a strange ubiquity of character, and a Protean form, have succeeded;—Jews and Gentiles;—traders who are at once Englishmen and Americans; transforming themselves into every imaginable shape, as the occasion may require. In what degree our new speculators, among whom I doubt not there are some honest individuals, participate either in the profits or in the vice of smuggling; what is the precise length to which they severally go in the art of deceiving; and what the means which the better part of them have devised of avoiding all share of the moral evil incident to European commerce, I do not presume to know: but I cannot help thinking, that a few serious cautions upon this important subject may properly be addressed to the readers of the *Christian Observer*.

First, then, allow me to remark, that to export goods, even into an enemy's country, through the medium of false custom-house entries or declarations, made either by ourselves, or by those employed by us, is clearly contrary to good conscience, and to the purity of our Christian profession. A falsehood, either written or spoken, is not justified by the circumstance of the civil officers, on whom it is practised, being the functionaries of an enemy. Consider the obvious effect of such a habit of deception on the character of him who yields to it. If we are used to deceive the custom-house officer of the enemy,

why shall we not also be inclined to deceive every man, among ourselves, whom we deem to be either our enemy or our rival? Shall we not be in danger of thinking, that truth need not be spoken to the artful; that honesty need not be practised towards the over-reaching; and, to borrow the language of the church of Rome, that faith is not to be kept with heretics? Where, in short, shall we place the limit to this system of deception? Interest will ever plead in favour of it. The habit, once learnt, will extend itself. We shall acquire the very love of artifice, and lay aside at length all that ingenuousness, which is so principal an ornament of every truly upright character.

Again, to incur even the risk of being obliged to substantiate, by oath, any false declaration which we have made, or to place any person in our service in this state of dangerous temptation, is clearly criminal. I understand that many of the captains employed by our modern merchants, are in this most unhappy predicament. If suspicion arises; if certain events, by no means improbable, take place; a false oath is perhaps the only mode of avoiding the loss of a cargo. "Lead us not into temptation," is the daily prayer of the Christian; but how can that man offer this supplication from the heart, who deliberately exposes himself to the peril of coming under this trial? And how can he who places others in it, be said to love his neighbour as himself; or to fulfil that excellent precept, which has said, "Look not every man on his own things, but every man also on the things of others?"

I have spoken of false entries and declarations at a foreign custom-house. The practice of using false papers at sea, is another subject for animadversion. I have heard that a manufactory of such documents is carried on to a prodigious extent, by certain individuals, who are well skilled in the art of forging them.

Probably few of the many who buy these articles would condescend to embark in the occupation of fabricating and selling them; and, yet, where is the great difference, in the eye of true religion and morality, between the one party and the other?

There are a thousand other frauds, subterfuges, and contrivances, by which commercial objects are pursued in these unhappy days of the mutual prohibition of traffic among nations. Property, it is pleaded, must be covered. He that pushes British manufactures into the Continent, is called a benefactor to his country. But there is a whole mystery of iniquity, which involves many of these transactions; and few, as I fear, among our foreign merchants, are now able to say, that they have "the testimony of their consciences, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, they have their conversation in the world."—Great profits, I admit, are made by some of these new adventurers; and the nation participates in the wealth thus brought into it. I doubt, however, whether the riches of these speculators will wear well. Already, as in the South-Sea year, some of their splendid houses are seen rising like exhalations: but these men are not the best supporters of that severe and self-denying virtue, which, under Providence, must save us. For my part, Mr. Editor, I am little disposed to covet much acquaintance with the man who, in this season of peculiar trial of the principles of our merchants, mounts up suddenly into commercial eminence. I suspect a general contagion of our moral principles in this quarter; and I am also not without expectation, that many of our "nouveaux riches" may, before long, experience some reverse of fortune; for it may be said most emphatically of *their* riches, that they are not for ever, and "that they make to themselves wings and fly away."

But I will leave this subject to your other correspondents, who, perhaps, through a more familiar knowledge of it, may be better qualified for the discussion.

PROBUS.

To the Editor of the Christian Observer.

If you should regard the following little poem, as calculated to interest your readers, you are welcome to insert it in your valuable miscellany.

I. S. H. Jun.

Bristol, March 3, 1810.

ADDRESS TO THE SPIRIT OF COWPER, ON
THE ABOLITION OF THE SLAVE TRADE.

Dear sainted Bard! if ever from the skies,
Where thy pure spirit rests, thou bend thine
eyes;

If ought that passes here below can move,
Thy soul to pity, or engage thy love;
Turn now thine eyes to where the billows
roar,

On the white rocks of Albion's sea-girt
shore.

Hark! how her hills with gladdening songs
resound;

Her oak-crowned forests catch the joyful
sound;

From breast to breast the wakened rapture
flies,

And thoughts like these in every heart
arise:—

Oppression's reign is o'er! his neck, laid low,
From Freedom's hand receives the deadly
blow;

And Albion's radiant orb with new-born
grace

Bursts from the clod that long obscured
her face.

Far from her shores, where Peace and Free-
dom bud,

She spurns the guilty trade of human blood,
Burns the sharp scourge, breaks Slavery's
galling chain,

And o'er the Libyan wastes bids Freedom
reign,

Haply averts the dread, impending rod,
And mitigates the kindled wrath of God.

Rejoice, sweet Bard! for Afric's injured
shore

Shall hear the sighs of parted love no more;
No more the mother, plunged in sorrow,
mourn

A son, a husband from her bosom torn;

Nor on the beach the weeping damsel stray
To watch the sail that bears her love away,
Then bathed in tears, and with dishevelled
hair,

Distracted roam, the victim of Despair:
But Liberty shall smile, where Bondage
frown'd,

And where Affliction sobbed, Delight re-
sound.

Long since, sweet Bard! thy lyre, by
Freedom strung,
In melting strains the woes of Afric sung.

O! wert thou here, joy on thy lips would
play,

To see thy country's stigma washed away:
But no—thou tastest other joys above,
In bowers of peace, and ecstasy, and love.
Long, long, will Albion, to thy memory
just,

Embalma, with tears of love, her Cowper's
dust;

Dear to her feelings, through a double tie,
By genius great, still more by piety.

REVIEW OF NEW PUBLICATIONS.

Obedience the Path to religious Knowledge: a Sermon preached before the University of Oxford, at St. Mary's, on Sunday, January 28, 1810. By DANIEL WILSON, M.A., Vice-Principal of St. Edmund-Hall, Oxford; and Minister of St. John's Chapel, Bedford Row, London. Oxford, Parker; and Hatchard, London. 1810.

OF the various objects to which the human understanding may be applied, none is so important and interesting as the pursuit of moral and religious truth. Knowledge, indeed, of every kind is desirable; but it is valuable only in proportion to its utility. Measured, therefore, by this standard, the excellence of moral and religious knowledge will appear pre-eminent. While it leaves to natural and civil science the discovery and application of whatever tends immediately to the support, accommodation, and embellishment of human life, it claims, as its peculiar and superior province, every thing which relates to man as a reasonable, accountable, and immortal being. The knowledge of external nature, the acquisition of ancient learning, and of modern science, are, doubtless, conducive, in no small degree, to the utility, the dignity, and the enjoyment of life; but, compared with the

knowledge of God, of ourselves, of our present duty, and our future destiny, its importance cannot but be considered as secondary and subordinate to that, the influence of which is not confined within the narrow limits of time, but is commensurate with the boundless duration of eternity. The inestimable value of this knowledge is accordingly fully declared in Scripture. To impart it, was the great object for which our Lord came into the world; and to obtain it, is life everlasting. "To this end was I born," said our Saviour, when standing at the bar of Pilate, "and for this cause came I into the world, that I might bear witness unto the truth:" and on another occasion he thus declared, "this is *life eternal*, to know thee the only true God, and Jesus Christ whom thou hast sent." Important, however, as this knowledge must evidently appear, it is, nevertheless, by no means wonderful, that it has not been generally sought with that sincerity and earnestness which it so imperiously demands, and so unquestionably deserves. Had it, like the philosophy to which the Greeks were so attached, been intended chiefly to gratify the curiosity of mankind, and been offered to the proud investigation and unassisted discovery of human reason; or had it, were

especially, been of a purely speculative nature; the sacred knowledge of the Bible would, doubtless, have been pursued with equal avidity in every age and nation. But Christian philosophy is of an humbling, holy, practical kind; and though rich and copious in its stores beyond human calculation or conception, it unfolds its spiritual and heavenly treasures only to the lowly, the upright, and the pure in heart: from all others they are either hidden, if sought after; or, as is too commonly the case, they are by the generality of mankind undervalued, neglected, and despised.

We have been led into the preceding train of thought by the tenor of the sermon before us; the object of which is to point out the scriptural path to religious knowledge. The text which the author has chosen for this purpose is from John vii. 16, 17: "Jesus answered them and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." Those who are acquainted with the nature of an university audience, and with the prevailing cast of the discourses at St. Mary's, will agree with us in thinking, that few subjects could be better calculated, we do not say to gratify the general taste of the learned body to whom it was addressed, but to admonish and improve it, than that which Mr. Wilson selected. Of the sermons preached before our two universities, the far greater proportion are occupied either with discussions of a critical or controversial nature, or with reiterated views and illustrations of the evidences of revealed religion. Of late years, indeed, the strain of preaching has been improved both at Oxford and at Cambridge; yet discourses of an experimental or practical kind are still but rarely heard at either of those seats of science. Whoever therefore ventures, at the hazard of his reputation for learning, to bring

before our universities the too generally neglected subject of practical religion, performs a service which deserves the thanks of every friend to the advancement of real Christianity. This, we think, has been usefully done by the author of the sermon to which our attention is now directed. Mr. Wilson introduces his subject by stating the principle laid down by our Lord in the text; viz. that a right disposition of heart is essential to the attainment of just sentiments in religion; that obedience is the path to knowledge; that a correct judgment must flow from the fear and reverence of God; and that, if any one would enter on a successful inquiry into the doctrines of Christianity, he must be prepared for it by a spirit of humble piety. The statement of this principle is followed by some judicious observations, tending to shew, upon generally acknowledged grounds with respect to other objects of pursuit, the necessity of a religious disposition of mind to the due reception of Scriptural truth.

"If then," adds the author, "you are serious and in earnest about religion; if you are desirous to receive the doctrines of it, that you may be saved; if you are determined, in reliance on divine grace, to follow the truth, as you may discover it, in the regulation of your temper and conduct; then you shall *know of the doctrine*, you are a proper subject for religious instruction, your enquiries will be practical, and therefore humble and successful.

"But if you approach the Scriptures from mere curiosity, with a mind occupied by prejudice, with a proud or angry or disputatious spirit; with a reliance on intellect and learning, to the exclusion of prayer and obedience; with a secret inclination to embrace only what may confirm your preconceived notions, instead of simply deriving every sentiment from the oracles of God: in a word, if you take up the Bible as you take up Aristotle or Newton, and expect that the mere exertion of natural talents, assisted by literature, will make you master of divine truth, as it does of the principles of art and science; then you shall not, you cannot, really *know of the doctrine*; you are not in a right frame of heart; you want the recipient faculty, if I may so speak: the pro-

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pensities of your mind as much incapacitate you from being an adequate judge of the nature and bearings of Christian truth, as a distempered eye renders a man incapable of rightly judging of colours: you may obtain that information which may furnish matter for dispute or fuel for pride, but you will remain destitute of that sacred knowledge which maketh wise unto salvation: you will in fact grow more and more averse to the reception of Scriptural doctrine; and, like a traveller in a mistaken road, the further you proceed, the more widely will you wander from the end which you propose to yourself in your journey." pp. 4—6.

Lest any, however, of his academic hearers should suppose that by the tenor of his discourse, he intended to slight the importance of talents and human learning, Mr. Wilson adds the following caution as to this point.

"I am not here, nor in any future observations I may offer, to be understood as if I depreciated talents or literature. Their eminent value was never questioned, except by those who chose to despise what they did not possess. They are of distinguished importance in theology. But then, like every thing else that is excellent, they have their province. While they are supreme in concerns of human investigation, they are subordinate in those of divine. They cannot communicate a right disposition of heart, nor can they compensate for its absence. In religion, they are beneficial in proportion as they are inspired, as it were, and even animated by genuine and fervent piety. Like the armour of the ancient warrior, if the native vigour of the frame can wield them with alertness and skill, they are his defence and his ornament; but if this vigour be wanting, they are of no advantage whatever, they become on the contrary a burden and an incumbrance." pp. 6, 7.

After supporting the general principle of his sermon by some appropriate passages of Scripture, Mr. Wilson proceeds to apply it to some of the most interesting doctrines of Christianity, those more especially on which the student at this day may be supposed most liable to err. "My design," he observes, "is not to detail the arguments which would establish or refute the doctrines to which I may

advert; but simply to lay before you, without any comment of my own, the very words of the sacred volume; and then to endeavour to point out, under each head, in what manner the practical student will be naturally led to receive, and cordially to approve, them in their unsophisticated meaning, whilst the merely speculative enquirer mistakes or opposes the spirit and tendency of the whole." The pious and learned author first directs his inquiry to the manner in which the statements of Scripture will naturally appear to a mind disposed to do the will of God, "*with regard to the guilt and corruption of man,*" and contrasts this view of them with that in which the same propositions will appear to one who comes to them with a mind not thus prepared. The one will "view them as a simple statement of a matter of fact, of what he discovers and laments in himself every day." He perceives this, "not in theory only, as a man who has traced a country on a map, but as one who has travelled over it, and explored all its parts." Whereas the other, having no previous knowledge of himself, "will either wholly pass over" the propositions in question, "as mysterious and uninteresting; or, if he admit the doctrine, he will dislike and resist the novel and humiliating views which it presents to him of his state and character; and in the event, he will imperceptibly qualify, and weaken, and misunderstand it in all its important bearings."

Mr. Wilson next applies his principle to the doctrine of *justification by faith*, and points out, in a striking manner, the light which the conviction of sin, and the desire to do the will of God, throw on the path of the practical student as to this cardinal point; how they open to him his way through the mazes of controversy, and lead him, gradually perhaps, yet surely, to the apprehension of Scriptural truth concerning it. "Practical piety has thus been to him what experience

is to a mariner, who weathers the tempest, escapes the surrounding rocks and quicksands, and reaches safely the haven, not so much by a knowledge of the theory of navigation, as by the practical skill acquired amidst the toils and dangers of the ocean."

Clear on this grand point, Mr. Wilson observes, the inquirer who is desirous of doing the will of God, is prepared successfully to investigate the place which *good works* occupy in the evangelical economy, as the produce of the grace of God, and of faith in Jesus Christ.

"He knows that, whilst he is justified by faith alone, and whilst good works are entirely excluded from that act of mercy, a recovery to the image of God and a conformity to his commands must be the ultimate end of all religion; and accordingly he perceives at once that the Scriptures, on their very surface, attach immense importance to personal holiness, and insist on it as indispensable to a state of salvation in this world, or a state of happiness in the next." p. 22.

The general principle of the discourse is finally applied to the Scriptural view of the *influences of the Holy Spirit*, and of the *extent of Christian obedience*, the foundations of which had previously engaged the author's attention. Before he proceeds, however, to the close of his sermon, he confirms all that he had been advancing by a very appropriate quotation from one by Bishop Jeremy Taylor, a prelate whose remarks Mr. Wilson justly considered as likely to carry great weight with his learned auditory. The remainder of his discourse is chiefly occupied with an appeal to the understandings of his hearers as to the importance of the principle which he had been discussing, and with the consideration and removal of some of the *difficulties* which might tend to deter them from entering seriously on the study of religion. This is an able and useful part of the sermon. The concluding address was very probably deemed declamatory by some of the author's hearers, and might, per-

haps, be considered, even by less fastidious critics, as somewhat too common and parochial for an university pulpit; yet the bold and serious plainness of the exhortation will, at least, be thought honourable to the sincerity of the preacher, and entirely consistent with the practical tenor of his discourse.

The general sentiments expressed in this sermon appear to us to be just and scriptural. There can be no doubt, we apprehend, as to the truth of the principle on which Mr. Wilson has founded his discourse, nor as to the propriety of its application to the points of doctrine to which he has chiefly referred. The Scriptures abound with passages, which declare the intimate connexion which subsists between the love of the truth and a sincere disposition to obey it, and the clear and effectual knowledge of it; and even an apocryphal writer has observed, that "he that *keepeth the law of the Lord*, getteth the understanding thereof." This was a favourite principle with the celebrated Pascal, from whose profound reflections on one or two points connected with his argument, Mr. Wilson has accordingly quoted.—It might, however, we conceive, have been objected to this discourse, by some of those before whom it was delivered, that the words of our Lord in the text on which it is grounded, were intended primarily to refer to the case of those who might not yet be believers in the divinity of his character and mission. Of this Mr. Wilson seems to have been aware, as he has noticed it in the second edition of his sermon, and pointed out the application of the principle in question to the state of professed unbelievers; but observes, that the plan of his discourse did not allow him to enter more directly into this important, but, it is to be feared, more hopeless, view of the subject.

It might likewise be urged, even by those who agree with the author in his general treatment of his ar-

gument, that its application is, on the whole, somewhat too strong and unqualified, and too exclusive of some other points inseparably connected with the object of his discourse. A desire and a resolution to do the will of God is unquestionably one of the most direct and successful paths to sound religious knowledge. But it is sometimes found, even by sincere inquirers, to be somewhat more steep, rugged, and circuitous, than the representations of our author would lead us to expect. It is, besides, more entirely parallel, or rather coincident, with the equally necessary and scriptural tracks of diligent study and fervent prayer, than we find it *prominently* stated to be in this sermon. Mr. Wilson has certainly spoken of what he not unaptly calls "a short and royal way to knowledge," as being sometimes slow and gradual, though in the end successful and sure; and he has in various passages declared, and taken for granted, the absolute and indispensable necessity of serious thought and inquiry, and of earnest prayer. He has only, we think, from the natural consequence of particularly selecting any one Scriptural principle, and applying it to a very complicated and extensive subject, kept too much in the back ground the points to which we have referred, lest they should interfere with the simplicity of his argument.

It may further be remarked, that it never fails to occasion some degree of confusion whenever an attempt is made to trace very accurately the order in which the different parts of religion follow each other. If it be said, and said with truth, that obedience is the road to knowledge, it may be said with no less truth, that knowledge is the road to obedience. "Without knowledge," we are assured by the Wise Man, "the soul is not good." And it is by the ministry of the word of God—that is, by communicating a knowledge of revelation, its facts,

requirements, and motives—that the first seeds of religion are implanted in the soul. The truth is, that, under the influence of the Holy Spirit, knowledge and obedience mutually aid and invigorate each other; and though it may occasionally be convenient to take a partial view of the subject, yet we apprehend that it is most correct to represent their effects as, in a considerable degree at least, reciprocal and simultaneous.

We doubt also, whether the author does not represent the connection between obedience and an accurate knowledge of doctrinal truth, as far more necessary and inseparable than it is found to be in actual life. He seems to think, that a just discernment of the nature of the evangelical scheme, and the relation of its different parts can only coexist with a right disposition of heart, and a right practice (p. 30). And he afterwards endeavours to answer the obvious objections to this view of the subject that may be drawn from experience, by regarding the particular instances which the objector might adduce, as in the light of anomalies in religion. We fear, however, that the cases, in which a thorough and exact acquaintance with the Gospel scheme is not accompanied by corresponding tempers and practice, are so numerous and unequivocal, as to entitle them to be considered, not as exceptions merely from a general rule, but as constituting themselves, a distinct and well-defined class. It is not our intention, at present, to enlarge on this point; but we shall probably take an opportunity, on some future occasion, of discussing it more fully.

Notwithstanding, however, these or any other similar objections which may be made to the sermon before us, we have no hesitation in strongly recommending it to our readers, as well adapted to promote its great object, the direction and assistance of sincere inquirers.

after evangelical truth. The whole publication * is certainly very creditable to the talents and piety of the author, and, what is more important, well calculated to promote the knowledge and the practice of true religion.

Discourses and Dissertations on the Scriptural Doctrine of Atonement and Sacrifice; and on the principal Arguments advanced, and the Mode of Reasoning employed, by the Opponents of those Doctrines as held by the Established Church: with an Appendix, containing some Structures on Mr. Belsham's Account of the Unitarian Scheme, in his Review of Mr. Wilberforce's Treatise. By WILLIAM MAGEE, D. D. Senior Fellow of Trinity College, and Professor of Mathematics, in the University of Dublin. A new Edition, on an improved Plan, with large Additions. Vol. I. pp. 443, Vol. II. pp. 482. 8vo. London: Cadell and Davies. 1809. Price 1*l*.

THE first edition of this work was published in 1801. It was reviewed by us in our volume for 1803, pp. 232, &c., and 287, &c. We then expressed an opinion of it, of which, upon again referring to it, and considering it, we do not at all repeat. It is, in fact, for the purpose of repeating and strengthening that opinion, and by that means assisting, to the utmost of our power, the circulation of the present publication, that in this instance we perform, what in general we consider a work of supererogation, the noticing second or subsequent editions. It will not, however, be necessary to repeat the analysis and judgment which we formerly gave

* The second edition of this sermon contains a few alterations, corrections, and additions, together with two or three good notes, particularly one on the application of the principle of the text to the right interpretation of the articles of our church.

of its contents, and which of course apply to the work, in its present form, not only with their whole force, but with a force increased in proportion to its enlargement and improvement.

Very soon after the appearance of the first edition of Dr. Magee's Discourses and Dissertations, their merit was felt and acknowledged by the religious public. The rapidity with which the edition was disposed of, was an intelligible and powerful encouragement to the author to prepare another, and to add to it such improvements as were either suggested to him, or resulted from his own consideration. Expectations to this effect were soon given; and we believe that on few subjects of literary execution were they cherished with greater impatience. Indeed, the patience of the public was tried for a considerable time; for notwithstanding the hopes of a second edition were excited soon after the appearance of the first, an interval of eight years has intervened between the two. This delay, however, instead of extinguishing, or even abating, the appetite which had been raised, seems only to have set a sharper edge upon it; and before we have finished our review, or notice, of the second edition, just fresh from the press, the importunate demand of the public has produced a third. We are willing to contemplate as a token for good, this avidity for the work before us.

It will be proper to hear both the author's own account of the delay of the expected edition, and his statement respecting its contents, in the following "Advertisement."

"It is now nearly seven years, since application was made to the author, by his bookseller, for a new edition of the DISCOURSES ON THE SCRIPTURAL DOCTRINES OF ATONEMENT AND SACRIFICE. It being his intention to introduce into the work, considerable alterations in point of form, and considerable additions in point of matter; he deferred complying with the bookseller's desire, until he should be able to accomplish

this intention. The same preventive causes to which in the PREFATORY ADDRESS TO THE STUDENTS he had occasion formerly to advert, again operated to produce delay; and have occasioned this late appearance of the promised publication. The work which now issues from the press, was, he is almost ashamed to avow, committed to it in the June of 1807. It is only to those, however, who are unacquainted with the nature of the author's academic occupations, that he feels any explanation to be necessary upon this head. He takes this occasion also to apologize, on the same ground, for the non-appearance of certain other works, for which he stands engaged to the public; and which, although for some years nearly completed, he has not had time to carry through the press.

"Sept. 21, 1809." pp. xxix. xxx.

The apology contained in this passage we have no doubt will be readily admitted, not only by those who are acquainted with its justice, but by those likewise who are not. With respect to the alterations and additions (which we calculate have increased the substance of the work one half—not more, on account of the difference of the type in the Dissertations), we must acknowledge that we have suffered some disappointment. In our review of the performance on its first appearance, we suggested the advantage which would have resulted from embodying a considerable portion of the dissertations, which have the form of notes, in the text. As soon as it was announced, that the second edition would be, as it now professes to be, "on an improved plan," we had confidently anticipated, not only the improvement just mentioned, but several others likewise, of equal, or nearly equal, importance. A work of so much sterling and substantial value, on a subject where truth, recommending itself by its own evidence, and laying prostrate the sophistries opposed to it, is of the highest moment, would, on its first presentation, be received with a gratitude, which could hardly find leisure or inclination for exceptions of even some real weight. But when the author was encouraged to print

a second edition, and had explicitly promised, not only a general improvement, but that the work should be on an improved plan, we were warranted to expect some material alteration in the form and structure of it. It is known to all who have seen Dr. Magee's Discourses and Dissertations, that the discourses are two in number—the first on Atonement, the other on Sacrifice—and that neither much exceeds the ordinary limits of a sermon: likewise, that the dissertations comprise nearly the whole of the remainder of the work, and in the first edition were printed in a small type, in the two next, overflow into another volume, although in a larger type. Now it must strike every judge of such things, that there is something disproportionate and improper in this distribution. We have, we think, in some former part of our work, expressed the opinion that authors should adjust the portions respectively allotted to text, and notes, according to some rule, and not intermingle their character in such a manner, that they might, in many instances, change places, without any impropriety, or even with advantage. This general observation we would not apply in its chief force to the work before us, because we willingly acknowledge, that it has pretty accurately observed the distinction for which we contend. But the kind of violation of this rule which we impute to Dr. Magee is, that a great portion of the reasoning, and some of the facts, in the notes, might, with considerable advantage and pleasure to the reader, have made a part of the text, and by that mean have increased it to a more proportionate bulk. For we ask, how is this work to be read? Is the reader, in his progress through a discourse of forty pages, to obey the call of every reference, and, before he has completed those pages, must he read, at different intervals, to the value of some hundreds of pages in dissertations? We suspect we shall be answered, that the dis-

courses should first be read through independently of the dissertations; by which mean the reader will be put in possession of the course or chain of the argument; and the second reading should be as above stated. This we believe to be the only practicable method; but we much doubt, whether one reader in fifty will adopt it. With such demands as the press now makes upon the reading powers of man, it is hardly to be expected, that without a necessity, or a very strong inducement, people will be prevailed upon to read a thing twice over. Our opinion is, that the discourses should be much longer, less in the style of pulpit productions, and more methodical. The dissertations might still retain their character, but should consist chiefly of the authorities for the reasonings and facts in the text. In some cases we think the dissertations might have been less diffuse, and have embraced less of extraneous matter than they appear to do. There is occasionally too much levity, for the gravity of the general subject, displayed in this department of the work. We have sometimes felt inclined to disapprove an apparent excess of asperity; which indeed might be justified, if provocation, or temptation, could justify any thing. The conduct of the opponents of the doctrines established and defended by Dr. Magee is, in general, such as to awaken the irascible energies of the most patient, and to enforce on the friends of truth the injunction, "rebuke them sharply." But there is time and measure in all things. Dr. Magee likewise appears to be too severe against the methodists; although, in so large and mixed a body, it is very possible that the conduct of some or many individuals may be peculiarly offensive and reprehensible. Bishop Lavington's work is the work of an adversary, and of a very unfair one: but the methodists may see some truths in it, and learn some important lessons. Finally, we regard it as a desidera-

tum in the publication before us, that it has not professedly, and, as we, were our advice asked, should recommend, at the close of the whole, deduced, detailed, and enforced, in a distinct, and strong, and fervent, but not diffuse manner, the momentous practical results of the great doctrine in which the argument of the book centres, namely, the Sacrifice offered, and the Atonement effected, by the Son of God on the cross. We do not mean to assert, or insinuate, that Dr. Magee is not, and does not plainly and fervently express himself, sensible of the necessity and value of this practical application: but the expressions to this purpose are rather intermixed with the general argument, than brought forward in the professed and prominent manner which, in our opinion, would both have made the work more useful, and have impressed the importance of it on the reader.

We have suffered ourselves to be carried along in our censures on some of the circumstantial parts of these discourses with the less reluctance, because we well knew that the work would bear it. Performances of moderate merit are overwhelmed by a little censure; but the superlative, substantial merit of the present, as soon as it is suffered to shine forth, if it does not totally disperse the clouds which occasionally interrupt its beams, effectually prevents the spectator from attending to them. In truth, without spending more words on the subject, we consider the Discourses and Dissertations on the scriptural Doctrines of Atonement and Sacrifice as absolutely indispensable in a theological library which has the lowest pretensions to completeness. Without fearing the charge of bigotry or precipitation, we hesitate not to assert our conviction, that this work, after considering and refuting the various arguments of opponents, has settled these great doctrines in the truth: and that it deserves to be regarded as a book of ultimate re-

ference on the subject; as a book *instar omnium*, with the exception perhaps of Bishop Stillingfleet's, which it has not superseded.

It would not be a very easy task, nor of any essential use, to point out precisely the alterations and additions of the present two editions. That the additions are considerable the increased bulk of the work sufficiently indicates. One of the principal is that, in which the late translation of the book of Job by Bishop Stock is examined, and we think justly censured. To our prejudices it was a gratifying circumstance to find so qualified a judge as Dr. Magee speak in high terms of another translation of that sublime book, by the late extraordinary female scholar, Miss Elizabeth Smith. The work is now published.

It was certainly no great mortification to our own feelings to read the following reference to the *Christian Observer*: "In a periodical publication, distinguished for the uprightness and talent with which it is conducted, there is to be found," &c. vol. ii. p. 379. We particularly refer to this expression of approbation, not only because it affords us an allowable gratification to be commended by those, whose commendation we esteem it a duty to deserve, and an honour to obtain; but because it will likewise serve to shew how little importance it is possible for us to attach to such censures as two of our brother journalists, the editors of the *Antijacobin Review* and of the *British Critic*, have, in a late number, thought proper to discharge upon us. By the first, under a most conciliating appellation, we are told, "One of these fanatics, it seems, has recently given an exposition of their creed, in that semi-methodistical publication, ycleped *the Christian Observer* *." By the second the *Christian Observer* is classed with the "principal writers" of the "separatists †." What advantage *these*

writers promise to themselves by such gratuitous and palpable calumnies we cannot imagine. In many cases we think they will rather revolt than convert. On the most formidable supposition, however, we cannot have much to apprehend from a writer, who knows so little how to manage the very information which he obtains from the performance he is reviewing, as to class our work with Nightingale's *Portraiture of Methodism*, under the idea that both are united in the same cause; when the decided and universally known object of the latter publication is hostile to the cause of methodism. Our readers, perhaps, will not require from us the proof, that we are not fanatics, semi-methodistical, or separatists.

Select Poems, &c. By the late JOHN DAWES WORGAN, of Bristol. To which are added, some Particulars of his Life and Character, by an early Friend and Associate. With a Preface by William Hayley, Esq. London: Longman and Co. 12mo. pp. 310. price 7s.

It may be said of wonders, as of misfortunes, that they never come alone. No phenomenon, either in the physical or intellectual world, can make its appearance without being speedily rivalled by something equally surprising of the same kind. The elder Bloomfield was succeeded by the younger; one young Roscius "followed hard" upon another; and we are now called upon to pour our tears to the memory of a second Kirke White, before we have well had time to dry them over the "remains" of the first. There is naturally a strong prejudice against this reduplication of miracles. The reader, who has exhausted his full stock of credulity upon the wonder of earliest date, cannot afford to be drawn upon to the same amount in favour of its successor; and he listens with the more unwillingness to the second

* See A. J. for February last, p. 194.

† See B. C. for February last, p. 170.

story, because it tends to detract from the singularity, and therefore from the interest, of that which he first heard.

We have ventured, however, notwithstanding these considerations, to introduce Mr. Worgan to the notice of our readers; as we are able to assure them, that he is by no means such a fac-simile of Kirke White, as to subject them in any considerable degree to the tedium of a tale twice told. In some respects, indeed, the resemblance is alarming. Both born in an obscure and humble station, both poetical, both pious, both prematurely snatched from life, and by the same disorder, they are both equally indebted to poetical patrons for a benevolence, which, not content with merely rescuing their life from want, has preserved their memory from oblivion. What Southey did for the one, has been done by Hayley for the other.

The parallel, however, can be carried no farther. The hero of Southey is certainly a poet. Though, in general, his lines possess no remarkable vigour of thought or felicity of expression, they occasionally exhibit such 'flashes of genius,' as give distinct assurance of the splendour with which his maturer powers would one day have developed themselves. In the verses of Worgan, nothing is perceptible which may not be attained by any young man of good abilities; or which, in any degree, suggests the idea of that latent inspiration, which informs even the earliest productions of the genuine poet.

As Worgan, however, was distinguished by better things than poetry, we imagine that a short account of him, collected from the memoirs prefixed to his works, may not be unacceptable to our readers.

John Dawes Worgan was born at Bristol, in 1791. His father, who was by trade a watchmaker, appears to have been a man of sense and piety. To his assiduity in instilling religious principles into the

mind of his son at a very early age, Worgan was accustomed to refer as the source of his subsequent religious impressions; though the effect of these instructions was not immediately apparent.

The cares of the father were not limited to this important subject. Anxious to give him the best education which his circumstances would permit, he placed him at a school in Bristol, at the early age of five years. From hence he was removed to Fulneck, in Yorkshire, a Moravian settlement; during his residence at which place, while he was yet only nine years old, appeared the first symptoms of the pulmonary complaint, which was fatal to him. For the benefit of his health, his friends carried him back to Bristol, and placed him in a commercial school there; where he began to distinguish himself by his progress in writing, arithmetic, and geography.

The ill health of his father called him from his studies, at the age of twelve, to assist in the business of watchmaking; in which, however, he does not appear to have spent more than a year, when his father's death left him at liberty to fix his own future destination. He had long entertained the wish of devoting himself to the church; and, with a view to this object, placed himself, by the consent of his mother, at an eminent school in Bristol, for the benefit of a classical education.

The fact which follows, if true to the full extent, affords an uncommon instance of early talent.

His biographer records, that "In one year and a half he passed through the regular stages by which a knowledge of Greek and Latin is usually acquired; and at the expiration of that period was able to read with facility most of the books of highest rank."

All this, however, perhaps means very little. Such stories are wonderful only according to the sense in which they are understood. If

by "a knowledge of Greek and Latin," is meant a perfect intimacy with those languages, the achievement is little less than miraculous; if it imports no more than a slight acquaintance with them, it is a miracle which every schoolboy regularly performs. Then, again, the word "facility" may comprehend every variety of ease in execution, from the readiness of the veteran scholar, to whom the language is familiar as his mother-tongue, to the success of him who investigates meanings with the aid of dictionary and grammar.

It is probable, however, that the proficiency of Worgan was really considerable; as we find him, at the age of fifteen, taking leave of school, and "undertaking the tuition of a son of Richard Hart Davis, Esq. M. P. of Clifton:" and afterwards, before the completion of his sixteenth year, settled as a private tutor in the family of Dr. Jenner.

As it is in the character of a juvenile poet that he has been introduced to the notice of the public, it may be proper to present our readers with the following sonnet, which was written by him at this period, and which is one of the earliest poetical performances the work before us contains.

" Long has my heart, devoid of anxious fears,

Danc'd o'er the winding valley's flow'ry green;

But now Discretion's arduous mount appears,

And I must quit the vainly pleasing scene.

" Slow up the steep ascent, with trembling mind,

My weary feet the sadd'ning road pursue;
Nor shall my heart unsullied pleasure find,
Till Salem's turrets meet the raptur'd view.

" O Thou, whose arm with guardian mercy led

My wand'ring feet through childhood's giddy maze,

Extend thy sacred buckler round my head,
While op'ning life her various form displays;

Till by thy grace I tread the blissful shore
Where dangers, griefs, and fears, alarm no more." p. 24.

Surely this is not better poetry than may reasonably be expected from any youth of sixteen, who writes poetry at all. We wish that there were nothing more uncommon in the devout spirit, by which it seems to have been dictated.

Worgan appears to have possessed a remarkable share of good sense and solid judgment; and we are inclined to consider this as by far the most admirable of his endowments. During his residence with Dr. Jenner, he gave an instance of his discretion, which in so very young a man was certainly extraordinary. A friend pressed him to enter himself without delay at college, and pointed out to him a source of support, by means of exhibitions and other public emoluments, by which he might be maintained with a very small addition from his private funds. An university education was the great object of Worgan's ambition; yet he had the good sense to reject the proposal, wisely resolving to postpone the project for a few years, till his abilities were matured, his knowledge increased, and his fortune improved.

His character for prudence, however, is a little tarnished by an unfortunate attachment, which he formed about this period. Yet even in his conduct in this affair, many traits are observable of the wisdom and solidity which characterised him. The friends of the lady were averse to the connection, and withdrew her from his society. A young man, and a poet, might naturally be expected to be driven to extremities by such a calamity. Worgan, however, appears to have conducted himself with very commendable composure; and, at the recommendation of his friends, was induced to acquiesce in the separation. From the letter which he wrote to his mistress upon this occasion, we have been tempted to make large extracts; partly because it is really

very creditable to the good sense of the writer, and partly because we despair of ever encountering another love-letter, which we shall deem fit for insertion in the *Christian Observer*.

"To expatiate to you, my sweet friend, on the importance of properly dedicating your thoughts to the subjects which religion holds forward to the view, would be altogether superfluous. It would ill become me, who need so much instruction myself, to offer instructions to you on these topics. You know how indispensable is the duty of sincerely repenting of the sinfulness by which the best parts of our lives have been marked, and, by the help of Divine grace, of resolutely forsaking it. You know how necessary it is that our thoughts should be elevated above the perishable earth we inhabit, and that our affections should be purified and consecrated to the objects of eternity. Yet, conscious as I am of my own imperfection, and feeling as I do how difficult it is to subdue the force of inclination, and to act as we know we ought, I am convinced of this painful truth, that "it is not the knowledge of our duty which will secure the performance of it." From the influence of education, and the subsequent tenour of my life, I believe there is no point of moral or religious duty with which I am unacquainted; yet, alas! not a day rolls over my head, in which my conscience does not tell me that I have in some particular either failed of acting as I ought, or positively acted as I ought not. When, therefore, I speak of the frailty of our nature, I speak of what I know of my own. Our hearts are weak indeed; but there is a consideration which I have found of infinite energy in aiding the resolutions of virtue. This consideration consists in a proper view of the principles of our existence, of the distinct nature of the soul from the body, of the importance of the one and the worthlessness of the other, and the motives arising thence for the cultivation of purity in the soul, to detach it from the pollutions of the world, and to render it such, while it remains in its tenement of clay, that its separation from it, when the hour of death arrives, may be a matter of exultation, and not of dread.

"Think on these subjects with the attention they require. How much preferable are they to all the ordinary pursuits of life! Yes! though the gay world may laugh at the doctrine, our bodies are nothing but mansions in which our souls are to move; they will therefore shortly return to their

native dust. But our rational, immaterial, immortal souls, shall remain for ever unconscious of decay, in unutterable happiness or misery. Sensible of these things, how can we deat on the pageants of an hour, and overlook the sacred realities, whose importance shall know no end? So powerful, my beloved, does this reflection appear to my mind, that I shall take it as the basis of my arguments on every other point which I may have to notice.

"As a concluding remark, however, on the subject of religion, I must observe, that neither this argument, nor any other of itself, is sufficient to control the stubborn heart of man. No; logical deductions and demonstrations cannot make us Christians. Humility is the foundation of religion; by humility we are led to prayer; by prayer we are endowed with faith; by faith we are taught to live above the world; our affections are weaned from its trifles; we feel a species of sacred indifference towards its vain concerns; the aspirations of the soul are directed to Heaven; there its hopes are fixed; and by faithful devotion it shakes off the frailties that cling to its nature, till at length, when its earthly duties are expired, it is translated to the mansions of the sky." p. 35—38.

He afterwards proceeds to give the lady to whom the letter was addressed, some directions with respect to the education of her sister; among which, we think the following highly judicious:

"Inculcate with particular emphasis, even in her present early years, how innumerable are the pleasures and advantages to be derived from the perusal of the compositions of genius, that a love of reading may be fostered in her mind. This will be the best support and defence of her understanding and of her heart. It will leave her no hours of idleness, which are more fatal to virtue than even hours of dissipation. It will furnish her with maxims of wisdom, to guide her course, when she has no living adviser to consult: and a mind thus furnished has resources for pleasure for ever at its command, and Knowledge will smile upon it, with Honour and Contentment in her train. In conversing with her on subjects of religion, I advise you never to suffer an idea to enter her mind, of the controversial perplexities which have disgraced the Christian world, and impeded the progress of religion. Tell her simply this: Man is a sinner, and, as such, deserved both present and future

misery; but that, through the atonement which was made for our offences by the death of Christ, we may be reconciled to Heaven, if we forsake our sins, and labour to fulfil the divine commandments by such works as Christianity requires.

"This is the Christian faith: teach her this alone; never let her hear of Calvinism, Arminianism, or the other classes of polemic theologians. Teach her that the church of England is the most perfect of all religious establishments; let her therefore adhere to it; but let her at the same time regard with a friendly eye, her fellow-creatures of every persuasion; for universal benevolence and love are the distinguishing features of Christianity. You cannot impress religious principles upon the mind too early; yet you must watch for those opportunities, when she is in the humour of hearing serious conversation, and never say too much at a time. A few striking seasonable remarks, introduced without any formality, will produce a much more powerful effect than the most able discourse, if ill-timed, long, or formal." p. 43, 44.

In 1807 and 1808, Worgan had two several attacks of the typhus fever. The last of these left behind it a train of consumptive symptoms, which were aggravated by the dejection of mind which his disappointed attachment had produced. In 1809, soon after the date of the letter above quoted, he was so reduced by a copious spitting of blood, as to be confined to his chamber.

Frequent hæmorrhages ensued; and, in a short time, it was evident that his end was rapidly approaching. This event he contemplated in a frame of mind perfectly consistent with the religious profession which he had made through life; and looking forward with the faith and hope of a Christian to a brighter scene of existence, he appears to have gladly resigned the prospects of earthly distinction, for the "crown that fadeth not away." The following account of his last moments, is given in the words of his biographer:

"Observing his mother in tears, he said, My beloved mother, do not grieve, but rejoice; I am going from a world of sin and
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sorrow to never-ceasing joy; my dear Saviour hath, in answer to our united prayers, perfectly tranquillized my mind; every cloud is removed. Oh, thou God of compassion, great are thy mercies to me!" On the day preceding the night of his departure, being the 24th of July, he was very particular in an examination of the grounds of his confidence in the Divine favour. In the evening he said, "I am happy, inexpressibly happy; and if it should please God to call me home to-night, I can now go as a poor sinner, relying on my Saviour's righteousness, and appear in the presence of God without fear or dismay."

"In the course of the night, he frequently inquired the hour, and was much employed in private prayer. At one he desired to be supported in his bed, saying, "This is about the time." A celestial brightness suffused the countenance of the dying saint, while, in tranquil confidence, he awaited his conflict with the King of Terrors. Within an hour afterwards the hæmorrhage came on, and he exclaimed, "Gracious Saviour, help me—gracious Saviour, support me!" Becoming speechless, he expressed the comfort of his mind to his mother by a significant smile, and shortly after expired without a struggle or groan." p. 57, 58.

A character is added, from which we shall make some extracts.

"In person Worgan was tall, and remarkably spare in habit; his countenance indicated great mildness and steadiness of disposition, but was not in other respects the mirror of his mind. A certain air of originality, however, sufficiently marked that he was not "in the roll of common men." His eyesight failed him early; and he was obliged, from his first years of application, to have recourse to the assistance of glasses, both in reading and writing. To these he was so well accustomed, that before he attained his eleventh year, he could make use of them on any occasion with the composure and gravity of a man whom age had driven to seek this extraneous aid." p. 59.

"The religious education with which he was favoured, and which he appears to have prized (though perhaps he was never fully sensible of its value till affliction convinced him that this world ought to be a scene of preparation for the next), gave a bias of piety to his mind which maintained its comparative influence through life, even before he so felt the vital power of godliness, as to perceive the emptiness of all human attain-

ments, honours, and enjoyments. Hence his standard of morality was pure and exalted, and hence arose the integrity and simplicity which marked his character.

"But the seclusion from the world which was the lot of his early life, whilst it tended to preserve his simplicity and purity, induced him to be too much attached to his own views and habits, and laid him more open to the pernicious influence of adulation and applause which his talents excited, and which at one period produced a slight effect in his manners and conversation. He was certainly conscious of the superior nature of his abilities, and felt a confidence and complacency which led him sometimes to set too high a value on his own judgment and opinions." p. 61.

"It is also to be feared that he had not learnt the necessity of restraining the warmth of his imagination;—his chief failing was an excess of literary pride, which might have proved a dangerous rock had his life been spared. But from every danger into which this ruling passion might have led, and from every sorrow to which refined taste and the keenest sensibility would have exposed him, he has been delivered; and, released from every care and every fear, is now admitted, in the mansions of the blessed, to those heavenly joys to which his devout soul had long aspired." p. 62.

It is now necessary to give some account of the contents of this volume.

It contains nothing from the pen of Mr. Hayley but a short Preface, not particularly well written, but which we should have willingly seen prolonged, if we might so have escaped the Elegy by which it is concluded.

Mr. Hayley resigns the pen to an anonymous friend of Worgan's, who furnishes the Memoir, from which we have extracted the foregoing account.

Next follow several letters, selected from Worgan's correspondence with his friends. These do not appear to us to be strikingly good; but we had the remembrance of Kirke White's compositions of the same kind so strongly in our minds when we read them, that we cannot be certain they did not suffer by the comparison.

The "Poems" stand next in the volume, consisting entirely of small pieces. Of these the longest and the most elaborate is entitled, "Recollections of a Summer's Day." From this poem we give the following lines, as a specimen of Worgan's style:

"Now when the cheerful mansion's rustic board,
With Nature's gifts in frugal plenty stor'd,
The full repast had spread for every guest,
By labour sweeten'd and by temperance blest,—
The cheerful hours elaps'd in silent flow;
Each heart was fir'd with Friendship's mutual glow;
From Fashion's dull frivolities releas'd,
Each opening bosom shar'd the mental feast—
Then the rich treasures of the letter'd page
With deathless charms our willing thoughts engage;
Pleas'd we survey, by faithful travellers shown,
The mingled beauties of each distant zone,
And then the moral strain our eyes explore,
And feast, O Virtue, on thy sacred lore.
Far was the sland'rous fiend, whose venom'd dart
Wounds with malicious aim the guileless heart,
Assails an absent neighbour's honest name,
Or nips the laurels of ingenuous fame.
No idle talk on fashion's varying course,—
No empty mirth, detraction's endless source,—
But fairer scenes in heav'nly forms appear,
And sweeter accents vibrate on the ear.
"Such were the joys that serious thought endear'd,
Nor these alone our circling moments cheer'd;
No stoic thralls the pining soul confin'd,
Or steel'd with apathy the listless mind;
But guiltless Pleasure, in her maiden pride,
With all the sister Graces at her side,
O'er each warm heart her pleasing transports shed,
By Reason cherish'd, and by Virtue fed.
Curs'd be the wretch, who taught the baleful art,
Whose poisonous influence damps th' aspiring heart;—
Bow'd at the shrine of Pride, and call'd her Truth,
And check'd the blameless energies of youth.
For say, did Heav'n th' unconscious heart ordain,
Senseless alike to pleasure and to pain?—

" But see, while Evening o'er the western
main
Hails her bright star, the leader of her train;
See, in blithe bands, by rustic ardour sped,
The thronging tenants of the turf-built shed,
Guide o'er the plains, in russet garb ar-
ray'd,
The ripen'd produce of the teeming glade.
Their useful toils the high-pil'd harvests
crown,
And Nature smiles in glories all her own;
Gay peals of rapture fill the echoing bounds,
And " HARVEST HOME " from hill to hill
resounds.
In social converse, round the cottage door,
The merry swains partake their festive store,
And honest hearts, to Nature's feelings true,
The scenes of bliss with thankful hope re-
view :
In soft responsive peals the village bells
With varying cadence cheer the broider'd
dells;
While calm Reflection, in the brown-rob'd
wood,
Pours her warm accents to the Source of
good,
And to His praise attunes her grateful
pow'rs
Who bids the vales rejoice, and glads the
laughing hours.
Ye too, whom infancy's fond bliss delights,
May share the joys which social mirth in-
vites ;
For see, with lightsome heart, serenely gay,
Yon busy group direct their eager play."

p. 159—162.

The following is a good specimen
of that kind of verse, which is made
up of borrowed images and super-
fluous epithets.

" Say, for what peerless boon, what glitt'ring
prize,
Should ardent vows with grateful incense
rise?
Not that a dome with lofty splendour
crown'd
May spread my worth'less glory wide around :
• • • • •
While wavy crops the laughing meads adorn,
By Plenty scatter'd from her golden horn :
Not that my chests may groan with brilliant
ore,
And Fortune's gifts enhance my frugal store,
And Glory decorate my lowly name
With envied garlands of immortal fame."

p. 131.

If all the epithets marked by Ita-

lica were omitted, we should have
as good sense and better poetry.

The following description of a
thunder-storm is carefully made up,
according to the most approved re-
cipes for that sort of composition ;
and yet, *except* in the columns of
a newspaper (the *Yendas*, *Anna Ma-*
tildas, and *Laura Marias*, of other
days), we do not remember to have
read any that was inferior.

THE THUNDER-STORM.

" See! the wild Tempest-Fiend through
bursting clouds
His fiery chariot wheels.—With thund'ring
sound
Rush the red bolts of vengeance, and
around
Terrific night the deathful triumph shrouds,
Save where the lightning's flash with lurid
gleams
Gilds the wide waste.—The giddy and
the gay
Aghast may tremble, as they blithely
stray
Where pleasure lights their path with daz-
zling beams
Of cloudless joyance. But I love to view
This sweetly-mournful scene; yon whirl-
wind's boom
Is music to my ear, and midnight's gloom
More welcome than the landscape's brightest
hue.

For while my soul her blasted bliss bemoans,
In unison with me Creation groans." p. 231.

In Latin verse our poet is still less
tolerable. There is an ode in this
language, "*Ad Illustrem Johannem*
Ring, Londini Chirurgum Celeberrim-
um," containing such effusions as
these :

" Sublixi solio, Variolam fugans,
Jam Vaccina sedet; Teque perennibus
Victorem probitas laudibus accipit,
Nomen grataque prædicat." p. 189.

We are afraid this is not quite in
the manner of Horace.

The volume ends with six Essays
by Worgan, in favour of vaccina-
tion, which is one of his most favour-
ite topics. His zeal in this cause is
highly creditable to him; not only
because it is the cause of truth and
humanity, but because it is the tri-
bute of gratitude to his patron, Dr.

Jenner. The Essays are written in a respectable style of composition, and give the leading arguments upon the subject with sufficient precision and neatness.

Review of MIDDLETON'S Doctrine of the Greek Article.

(Continued from p. 160.)

HAVING laid before our readers an abstract of Dr. Middleton's doctrine of the Greek article, we now proceed to the more important part of his work—the application of that doctrine to the criticism and the illustration of the New Testament. This subject occupies much the larger part of the volume, which contains a regular comment on the books of the New Testament in order, so far as their interpretation depends upon the article. But it seems necessary previously to remove a prejudice, which is entertained by many scholars, against applying the nicer rules of grammatical construction to the writings of the apostles and evangelists. For this purpose we extract from Dr. Middleton the following passage :

"It may be asked, Is it likely that writers, who were confessedly untaught, and whose Greek style is far removed from classical purity, should pay regard to circumstances so minute, as are the uses of the Greek article? In the recent controversy [occasioned by Mr. Granville Sharp's publication] the negative of this question has been assumed, I will venture to affirm without any right founded on fair reasoning, or on the nature of the case. It will not, indeed, be immediately conceded, that all the writers of the New Testament were illiterate persons. To St. Paul some have ascribed a considerable degree of learning; and if the acquirements of St. Luke were not pre-eminent, his style gives us no reason to believe, that his education, any more than his condition in life, was mean.

If, therefore, it be recollected, how large a portion of the sacred volume was written by these two, and that St. Paul is the writer from whom principally the controverted texts are drawn, it may well be doubted, whether the known simplicity of some of the apostles could afford any argument to Mr. Sharp's antagonists. My own concern, however, is with the New Testament generally : I shall therefore consider the writers under one general character, as being, if the reader so please to call them, illiterate men : to admit that they were illiterate, is not to concede that they were not competently skilled in the use of the Greek tongue.

"The objectors argue as if they imagined that the sacred writers encountered the same difficulties in acquiring Greek, which our peasants and mechanics would meet with in their attempt to learn French or Italian : but the cases are plainly dissimilar. The greater part of Englishmen pass through life without having ever heard a conversation in any other language than their own : and even of those who have acquired some knowledge of the continental tongues, there are but few who made the acquisition in their childhood, by residing in the countries where those languages are respectively used. But this is not applicable to the writers of the New Testament. Neither were they natives of a country where Greek was rarely spoken ; nor is it probable that any of them made the acquisition late in life The language of literature and of commerce, and in a great degree even of the ordinary intercourse of life, was the Greek. Greek, says Michaelis, was the current language in all the cities to the west of the Euphrates : and Josephus expressly declares, that he had written, in his vernacular idiom, a work on the Jewish war, of which the Greek work, still preserved, is a translation, in order that Parthians, Babylonians, Arabians, and the Jews who dwelt beyond the Euphrates, might be in-

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formed of what had happened. It is then manifest, that, westward of the Euphrates, a knowledge of Greek was not an accomplishment, confined exclusively to the learned and polite; but that it was generally understood, and commonly used, by people of all ranks, and must have been acquired in their childhood. In this state of things, therefore, what were we to expect, *a priori*, from the writers of the New Testament? I speak not of St. Luke and St. Paul, of whom Greek was *the native language*, but of the other evangelists and apostles. It was not, indeed, to be expected, if we reflect on their circumstances and habits of life, and the remoteness of Palestine, that they should write with the elegance of learned Athenians: but I know not of any reasonable presumption against their writing with perspicuity and with grammatical correctness; and it is against these, and not against elegance, that the improper use of the article would offend:—to insert it gratuitously, will in most instances alter, and in many destroy, the sense: to omit it, indeed, is not unfrequently the licence of poetry; but no one will suspect that the style of St. John was corrupted by a too familiar acquaintance with Pindar and the tragic choruses, especially when such writers as Xenophon and Plato escaped the contamination. In most cases, also, the improper insertion or omission of the article would be a breach of grammatical correctness; since, as has been demonstrated, the uses are not arbitrary, but are subject to rules, the reasons of which are apparent. It is not true, therefore, however prevalent may be the opinion, that the uses of the Greek article do for the most part deserve to be considered as *minutiae*; unless it be deemed minute in writing to adhere to the ordinary construction of the language, and to employ, in nouns the case, and in verbs the mood and tense, which the writer's meaning may require."

These observations prepare the

reader to expect, what upon examination he will find to be true, that the rules deduced from the classical writers are observed by the writers of the New Testament. Of this he will not fail to be convinced, if he will follow the author through the numerous passages in which he has successfully applied his doctrine of the Greek article to the explanation of the New Testament. From these passages I shall extract such as are distinguished by their originality and importance.

Matt. iv. 3. *Εἰ υἱὸς εἶ τοῦ Θεοῦ*: 'if thou be *the* Son of God,' according to the authorized version; but according to Campbell and Wakefield, 'if thou be *a* son of God;' and one reason for this innovation seems to be the absence of the article before *υἱὸς*. On this reason Dr. Middleton has the following remarks: "It is evident, that there can be only four combinations arising from the insertion or omission of the article before *υἱὸς* and *Θεοῦ*. '*Ο υἱὸς Θεοῦ* is never found, and it would scarcely have been Greek: *ὁ υἱὸς τοῦ Θεοῦ* is common, but is allowed to be meant in the highest acceptation: we need, therefore, consider only *υἱὸς τοῦ Θεοῦ*, and *υἱὸς Θεοῦ*. Now there are instances, besides that which has given birth to this discussion, which prove incontestably, that *υἱὸς τοῦ Θεοῦ* was never meant to be taken in an inferior sense — *i. e.* on the supposition that Christ was ever declared to be the Son of God, in the usual acceptation; which Campbell does not dispute. Thus Mark i. 1, *υἱὸς τοῦ Θεοῦ* is spoken, by the evangelist himself, of Jesus. John x. 36, the same phrase is employed by Christ himself, of himself. And Matt. xxvii. 40, it is used by those who well knew Christ's pretensions If Christ be admitted ever to be called *the* Son of God, we cannot believe that less would be affirmed of him in any of these examples.

"Neither is *υἱὸς Θεοῦ*, without either of the articles, to be taken in an inferior sense: for, not to examine all the places in which it oc-

curs, we have, Matt. xxvii. 43, the crime laid to Christ that he said, *I am the Son of God*; which the high priests would hardly palliate. In Luke i. 35, the same phrase is affirmed of Christ by an angel: and Rom. i. 4, by the apostle Paul. It is plain from these proofs, that the presence or the absence of the article does not determine the phrase to be used in a higher or lower sense.

"Is it, then, to be concluded, that the article may generally be used at pleasure? This is the very hypothesis which I would combat. The reason why we meet with both *ὁ υἱὸς τοῦ Θεοῦ*, and *ὁ υἱὸς τοῦ Θεοῦ*, is, that here two principles interfere: after verbs substantive, the first article should be omitted; yet where *ὁ* precedes, it is not unfrequently inserted.....In Luke i. 35, the phrase could not be *ὁ υἱὸς τοῦ Θεοῦ*, because of the verb nuncupative, after which the rule is strictly observed."

In John xix. 7, the charge against Christ is, that he made himself '*the Son of God*.' But the Greek is *ὁ υἱὸς τοῦ Θεοῦ*, without either of the articles, as is usual in such cases, however definite be the sense. Yet Mr. Wakefield, *qualis ab incepto*, goes on translating '*a son of God*;' thus at once disregarding the idiom, and the obvious sense, of the passage: for that the Jews should talk of putting Christ to death, for pretending merely to *sanctity of character*, which is all that "he made himself *a son of God*" can mean, (see Rom. viii. 44), is unnatural and absurd, and is contrary to what we learn from the other evangelists. The charge was evidently not of *hypocrisy*, but *blasphemy*: and Christ, in affirming that he was the Son of God, did, in fact, affirm his Messiahship.....But the bigotry of heterodoxy seems to be to the full as blind, as the orthodoxy which it professes to enlighten."

In Luke i. 32, 'He shall be called *the Son of the Highest*,' *ὁ υἱὸς τοῦ Ὑψίστου*. Here Mr. Wakefield, with his usual attention to the letter of the

original, translates '*a son of the most high God*;' why he did not, from a regard to consistency, write also *a most high god*, I do not pretend to know; yet assuredly that rendering would have been equally defensible.....*ὁ υἱὸς*, it is true, wants the article in the original; and so it must have done, allowing the sense to be the most definite; for *ὁ υἱὸς*, after *καλεῖσθαι*, would not be Greek."

In John v. 27, 'For he is *the Son of man*'—*ὅτι υἱὸς ἀνθρώπου ἐστίν*—both the articles are omitted. "The term *ὁ υἱὸς τοῦ ἀνθρώπου* has already occurred seventy times, but now, for the first time, without either of the articles: and on this circumstance some stress has been laid by Beza, Michaelis, Campbell, and others. They contend that the articles are here purposely omitted, for that our Saviour meant only to assert, that the person to whom power was thus given, was himself a man.....The question is, How came the articles, in the phrase *ὁ υἱὸς τοῦ ἀνθρώπου*, ever to be employed? Obviously because our Saviour assumed to himself this appellation: and the very assumption forbade him to use the phrase otherwise than as *ὁ υἱὸς τοῦ ἀνθρώπου*. He was to be designated as *ὁ υἱὸς*, for otherwise he would not have been distinguished from any other individual of the human race; and if *ὁ υἱὸς*, then *τοῦ ἀνθρώπου*, for *ὁ υἱὸς ἀνθρώπου* would offend against regimen. Hence it is plain that the article before *ἀνθρώπου* is not, if I may say so, *naturally* and *essentially* necessary, but is so only accidentally; and consequently it will not be admitted, unless where regimen requires it—i. e. where *ὁ υἱὸς* precedes. Now, in the present instance, *υἱὸς*, and not *ὁ υἱὸς*, properly follows *ἐστίν*: and therefore the phrase could not be other than *υἱὸς ἀνθρώπου*. We find, indeed, such phrases as *ὁ υἱὸς τοῦ Θεοῦ*, or even *ὁ υἱὸς τοῦ Θεοῦ*, as was explained above, Matt. iv. 3: but the reader will recollect, that the word *Θεοῦ* commonly takes the article, even where regimen does not

make it necessary, besides that the pronoun *eu* contributes to give the predicate a definite form.....If it be thought remarkable, and therefore unfavourable to the foregoing interpretation, that *uios ανθρωπου*, as applied to Christ, now first occurs without the articles, it is sufficient to answer, that now, for the first time, has Christ asserted his claim to the title: in all other places he has assumed it. It is moreover to be observed, that the fathers, in similar cases, appear always to use the phrase *uios ανθρωπου*—I mean where the canons require *uios* to be without the article. On the whole, I am convinced that the rendering of our common English version, 'the Son of man,' is correct, contrary to the opinion of those who would conform with the letter, rather than with the spirit, of the original. The import of the passage is, indeed, as they contend, 'that God hath made Christ the Judge of man, for that he, having taken our nature, is acquainted with our infirmities.' But the same meaning will be deducible from the common version, if we consider that the very title 'Son of man' has every where a reference to the incarnation of Christ, and is therefore significant of his acquaintance with human weakness. I have indeed observed, that, in a majority of the places in which our Saviour calls himself the Son of Man, the allusion is either to his present humiliation or to his future glory: and, if this remark be true, we have an indirect, yet a strong and perpetual declaration, that the human nature did not originally belong to him, and was not properly his own. He who shall examine the passages throughout with a view to this observation, will be able duly to estimate its value; for myself, I scruple not to aver, that I consider this single phrase, so employed, as an irrefragable proof of the pre-existence and divinity of Christ."

In John i. 5, 'The Word was God'—*θεος ην ο λογος*—the article is not inserted before *θεος*, and hence it

has been inferred, that *θεος* is used in a subordinate sense. Dr. Middleton observes, "It has been satisfactorily answered, that, in whatever acceptance *θεος* is to be taken, it properly rejects the article, being here the predicate of the proposition: and Bengel instances the LXX. 1 Kings xviii. 24, *εις θεος*, as similar to the present passage. It may be added, that, if we had read, in John i. 5, *ο θεος*, the proposition would have assumed the convertible form, and the meaning would have been, that whatever may be affirmed or denied of God the Father, may also be affirmed or denied of the Logos;—a position which would accord as little with the Trinitarian as with the Socinian hypothesis. It is therefore unreasonable to infer, that the word *θεος* is here used in a lower sense, for the writer could not have written *ο θεος* without manifest absurdity. The meaning of that clause in the Athanasian Creed, which affirms that the Father is God, the Son is God, and the Holy Ghost is God, is adequately expressed by *θεος ο Πατηρ, θεος ο Υιος, θεος το Πνευμα το αγιον*: nor will the most zealous Trinitarian, if he understand Greek, be dissatisfied with this interpretation of his belief."

On the much-controverted text, Rom. ix. 5, our author has thrown new light, by applying his doctrine of the article. Wetstein had objected to the common translation, 'who is over all, God blessed for ever,' that if such had been St. Paul's meaning he would have written *ο ων ο επι παντων*. "In the opinion of Michaelis," says Dr. Middleton, "Wetstein was the most learned of the opponents of the divinity of Christ: it may therefore be thought incredible that he should have expressed the received interpretation in false Greek: yet such, I fear, is the case. 'Ο ων ο, so intended that the latter article shall be predicated of the former, is, I am persuaded, a form of expression not to be met with in the uncorrupted remains of Greek literature, whether sacred or pro-

same: for *ὁ ὦν* 'O, would in fact amount to *ὁ ὦν ὁ ὦν*: accordingly, throughout the New Testament, even in cases where the sense of the noun following *ὦν* is the most definite, we always find the article omitted. Thus John x. 12. *ἐκ ὧν ποιῶν*, though a particular shepherd is meant:—viz. of the sheep in question:—xi. 49, *ἀρχιερεὺς ὧν*, declared immediately to be the high priest of that year:—Heb. v. 8. *ὦν υἱός*, the Son, who is always, where no rule interferes, called *ὁ υἱός*:—Acts v. 17, *ἡ οὐσα αἵρεσις τῶν Σαδδουκαίων*, not *ἡ αἵρεσις*:—2 Cor. xi. 31, *ὁ ὧν εὐλογητός*, though, in Mark xiv. 61, we find the Father called *καὶ ἐξοχῆν, ὁ εὐλογητός*."

Some commentators have attempted to elude the force of the argument for the divinity of Christ, derived from this passage, by their construction, which makes the whole, or part of the clause, to be a doxology in praise of the Father: "God, who is over all, be blessed for ever;" or beginning at *Θεός*, "God be blessed for ever." On the first of these constructions Dr. Middleton remarks, "that in all the doxologies, both of the LXX and of the New Testament, in which *εὐλογητός* is used, it is placed at the beginning of the sentence: in the New Testament there are five instances, all conspiring to prove this usage; and in the LXX about forty.... The reading then would, on this construction, rather have been, *εὐλογητός ὁ ὦν ἐπὶ πάντων Θεός εἰς τὰς αἰώνας*. Against the other supposed doxology, which was approved by Locke, the objection is still stronger, since that would require us not only to transpose *εὐλογητός*, but to read 'O Θεός. This word, *Θεός*, though it have some latitude, in taking or rejecting the article, never uses its licence so as to create the least possible ambiguity: thus it can make no difference whether we write *Θεὸς* or *τῷ Θεῷ ἀρεταί*: but *εὐλογητός Θεός* will appear to signify, not blessed be God, but that the words are to be taken in immediate concord which each other: ac-

cordingly, in all instances, where a doxology is meant, we find *εὐλογητός ὁ Θεός*..... For these reasons I conclude that both the proposed constructions are inadmissible."

From these specimens, all relating to the divinity of Christ, the reader will perceive the great importance of the doctrine of the article in confuting many of the erroneous interpretations of the Socinians."

We now proceed to texts relating to the Holy Spirit; who is first mentioned in Matt. i. 18, 'She was found with child of the Holy Ghost,' as it is rendered in our translation. In Mr. Wakefield's New Testament, 1795, it is 'a holy spirit,' probably because the article is omitted—*ἐκ πνεύματος ἁγίου*—for he seems not to have adverted to the anomaly, when a noun used *καὶ ἐξοχῆν*, and therefore requiring an article, becomes, after a preposition, anarthrous.

The phrases *πνεῦμα* and *πνεῦμα ἁγίου*, both with and without the article, frequently occur in the New Testament. The meanings which they bear, and the occasions on which the article is taken or rejected, are the subject of the following acute and learned inquiry.

"1. The primitive signification of *πνεῦμα*, is 'breath' or 'wind:': in which senses, however, it is not often found in the New Testament. In the sense of *breath*, *πνεῦμα* takes or rejects the article, as the circumstance may require. Thus Matt. xxvii. 50, *ἀφῆκε τὸ πνεῦμα*, 'his breath,' or life; but Apoc. xiii. 15, we have *δοῦναι πνεῦμα*, 'to give life; where *τὸ* would be inconsistent with the sense; for that which was possessed already could not now first be given. In the meaning of *wind*, we find John iii. 8, *τὸ πνεῦμα πνέει ὅπου θέλει*, where the article is requisite. Chap. iii. Sect. 1. § 5, of the Doctrine of the Article.

"2. Hence we pass, by an easy transition, to *πνεῦμα*, the intellectual or spiritual part of man, as opposed to his carnal part. Thus it is frequently contradistinguished from

σας. In this sense also it may be used either definitely or indefinitely.

" 3. A third meaning arises by abstracting the spiritual principle from body or matter, with which in man it is associated: hence is deduced the idea of the immaterial agents, whom we denominate *spirits*. Thus Luke xxiv. 39, πνευμα σαρκα και οσα ουκ εχει.... It is evident that the word, in this acceptation, must admit both of a definite and indefinite sense.

" 4. But the word πνευμα is used in a sense not differing from the former, except that it is here employed, κατ' εξοχην, to denote the great and pre-eminent Spirit, the third person in the Trinity: and in this acceptation, it is worthy of remark, that πνευμα or πνευμα αγιον is never anarthrous; except, indeed, in cases where other terms, confessedly the most definite, become anarthrous, from some cause alleged in *The Inquiry on the Greek Article*..... It may here be briefly noticed, that, in the passages which, from their ascribing *personal acts* to the πνευμα αγιον, are usually adduced to prove the personality of the blessed Spirit, the words πνευμα and πνευμα αγιον invariably have the article;—Mark i. 10; Luke iii. 20; John i. 32; Acts i. 16, and xx. 28; Eph. iv. 20; Mark xiii. 11; Acts x. 19; xxviii. 25; 1 Tim. iv. 1; Heb. iii. 7, &c. The reason of this is obvious; for, there being but one Holy Spirit, he could not be spoken of indefinitely. In Matt. also, xxviii. 19, where the Holy Spirit is associated with the Father and the Son, the reading is; του αγιου πνευματος.

" 5. The fifth sense of πνευμα is easily deducible from the fourth; being here, not the person of the Holy Ghost, but his *influence* or *operation*. And in this meaning a remarkable difference may be observed, with respect to the article. Though the Holy Spirit himself is but one, his influences and operations may be many: hence πνευμα

and πνευμα αγιον are in this sense always *anarthrous*; the case of renewed mention, or other reference, being of course excepted. The expressions of being 'filled with the Holy Ghost,' 'receiving the Holy Ghost,' &c. justify this observation.

" 6. The sixth meaning, or rather class of meanings — for they are several — comprises whatever is deducible from the last acceptation, being, not the influences of the Spirit, but the effects of them; under which head we may range πνευμα in the senses of *disposition, character, faith, virtue, religion, &c.*: and also whenever it is used to signify *evil propensities* or *desires*; with this difference only, that these latter must be supposed to arise from the influence of the evil spirit. In all these senses the article is inserted or omitted according to the circumstances.

" Now, if we put together the consequence of what has been shewn under the *fourth* and *fifth* heads, we shall perceive the futility of pretending that the Holy Spirit is, as some aver, merely an influence: the sacred writers have clearly, and in strict conformity with the analogy of language, distinguished the *influence* from the *person* of the Spirit. In like manner the personality of the Holy Spirit is deducible, by comparing the third and fourth heads: for if πνευμα, in the passages adduced under the *third*, mean a spiritual agent; το πνευμα in the places referred to under the fourth, where there is no *renewed mention*, nor any other possible interpretation of the article, but the use of it κατ' εξοχην, can only mean the one spiritual Agent of acknowledged and pre-eminent dignity. But the personality of πνευμα, under the *third* head, cannot be disputed, unless by those who would controvert the personality of ο θεος: the personality, therefore, of το πνευμα, used κατ' εξοχην, must be conceded.

" With respect to the place in St. Matthew which has given rise to the note, it is impossible to prove

incontestably, that the Holy Spirit in the *personal* acception is here meant, inasmuch as the preposition may have occasioned the omission of the articles."

In Matt. iii. 11, 'He shall baptize you with the Holy Ghost and with fire.' The original is, *εν πνευματι αγιω και πυρι*. Here the meaning of *αγιω πνευματι* cannot be inferred, from the want of the article. "There can, however, be little doubt, that the *fifth* sense (see the preceding note) is the true one, because *πνευμα* joined with *αγιον* has only two senses; and the Holy Spirit in his *personal* acception cannot well be associated with fire. In the connection of fire with the *influence* of the Spirit, there is nothing unnatural or violent."

Luke i. 15, 'Shall be filled with the Holy Ghost'—*πνευματιος αγιου*—that is, with the influence of the Holy Spirit.

Luke i. 35. 'The Holy Ghost shall come upon thee'—*πνευμα αγιον*. "This is commonly understood," says Dr. Middleton, "in the personal sense. A divine influence equally well suits the occasion, and conforms better with the general usage: and, indeed, *δυναμις υψιςου*, in the next clause, appears to be explanatory of *πνευμα αγιον* in the present."

Luke iv. 1. 'Jesus was led by the Spirit into the wilderness'—*εν τω πνευματι*. "It is not universally agreed in what sense *πνευμα* is here to be taken.....I am inclined to interpret *πνευμα* of the *person* called the Holy Spirit, and to make *εν* equivalent to *υπο*, signifying *through the agency of*, a common Hebraism. Once, indeed, I was of opinion, that the hypothesis which some critics have adopted, of our Saviour's temptation being a *visionary*, not a *real* transaction, was favoured by this expression of St. Luke; for *τω πνευματι*

frequently signifies *in his mind or spirit*. This inquiry, however, has led me to observe, that then the preposition is always omitted. Besides, of *εν τω πνευματι*, meaning 'by the agency of the Holy Spirit,' we have an instance in this Evangelist, ii. 27. If to these considerations we add, that Matthew and Mark, in the parallel passages, have expressed themselves less equivocally, we need not hesitate to understand *εν τω πνευματι* in the personal sense."

John xx. 22. 'Receive ye the Holy Ghost'—*λαβετε πνευμα αγιον*. 'The MSS. uniformly omit the article, the meaning being, *the influence* of the Spirit.'

Acts vi. 10. 'They could not resist the wisdom and the spirit with which he spake'—*τω πνευματι*. "Here, though the article is prefixed, *πνευμα* must be taken for the *influence* of the Spirit, or inspiration. The article is inserted in reference to *ω ελαλει*, immediately subjoined."

Acts x. 38. 'Hath anointed with the Holy Ghost'—*πνευματι αγιω*. "This is a good example of what was noticed on Matt. i. 18, under the *fifth* head. In ver. 47, where it is *το πνευμα το αγιον*, 'who have received the Holy Ghost,' may be understood in reference, viz. to the recent dispensation of divine gifts: this may be inferred from *καθως και ημεις*."

The preceding extracts have been selected, not merely for the just and ingenious criticism which they exhibit, but for the importance of the topics to which they relate.—Granville Sharpe's Rule, and Strictures on the received Version of the New Testament, and on certain attempts to correct it, supply ample materials for another article in the Christian Observer.

(To be continued.)

LITERARY AND PHILOSOPHICAL INTELLIGENCE,

&c. &c.

GREAT BRITAIN.

IN the press: A new edition, with considerable additions, of *Practical Observations in Surgery*, illustrated by Cases and Engravings, by Mr. Hey of Leeds;—*The Lady of the Lake*, a poem in six cantos, by Walter Scott;—*The Works* complete of the late Rev. Joseph Milner, of Hull, in eight 8vo. vols.: the whole revised, and an *Account of the Author* prefixed, by his Brother, the Dean of Carlisle;—*Sermons on the Person and Office of the Redeemer*, and on the Faith and Practice of the Redeemed, by the Rev. W. Jesse;—*Works of the Rev. T. Townson, D.D.* late Archdeacon of Richmond: with an *Account of the Author*, by the Rev. Ralph Churton;—and, *Elements of the Art of War*, by Dr. W. Muller.

NEW TESTAMENT FOR THE JEWS.

The following authentic and interesting communication, from Cambridge, reached us too late to appear in an earlier part of the work; and we are unwilling to withhold it for another month from our readers.

"Mr. Yeates, of Oxford, has been employed for some months past in arranging and collating the Oriental Manuscripts, chiefly in the Hebrew and Syriac languages, lately brought from the East by the Rev. Dr. Buchanan, and now deposited in the public library of the University of Cambridge. Mr. Yeates is author of the *Hebrew Grammar with Points*; and has recently finished a work which has occupied his attention some years—namely, a translation of the Gospels into the Hebrew tongue. It is remarkable, that in Dr. Buchanan's collection there should be two manuscript copies of the New Testament in Hebrew, both written in the East. One of them was executed by a learned Rabbi of India, about 150 years ago, who was an adversary to the Christian faith, for the purpose of controverting the facts and doctrines, and of defending the Jews of Cochin against the evangelical arguments of their neighbours, the Syrian Christians. It is related, that, after he had finished his work, he himself became a convert to its divine truth. This manuscript is in his own handwriting, with the original erasures and in-

terlineations. It is supposed that he translated from a copy of the New Testament in the Syriac language. A version executed under such circumstances—by an enemy—by a Jew who was a stranger to European learning, and to the arguments against Christianity maintained by European Jews—must be curious and interesting in several of its parts; particularly in the Epistle to the Hebrews. As soon as the collations from this and other manuscripts, for the benefit of Mr. Yeates's Version, are finished, a copy of the whole New Testament will probably be published, under the patronage of Dr. Buchanan, for the use of the Jews in Europe and India.—Dr. Buchanan brought from the East a printed copy of St. Matthew's Gospel in the Hebrew language: and a copy of the whole New Testament in the Syriac language, printed in Hebrew characters; both works executed by the Propaganda of Rome, about two centuries ago. If any of the Readers of the Christian Observer can refer Mr. Yeates to any other aids in the prosecution of his work, the communication will be thankfully received."

A society has been lately formed at Liverpool, for preventing wanton cruelty to brute animals. Its great object is to meliorate the state of brute animals by preventing those sufferings which they unnecessarily experience at the hand of man.

The sum of 1000*l.* was lately paid to the Exchequer by the direction of Mr. Perceval, to whom it had been sent in an anonymous letter, describing it to be the amount of certain duties which had been omitted to be paid, and of which the person who sent it was anxious not to defraud the public. A sum of 200*l.*, received in a similar manner, was paid into the Exchequer some time ago. Let not the example be lost on Christians.

The total extraordinary expenses of the expedition to the Scheldt have been laid before the House of Commons. They amount to 834,275*l.* An additional charge was incurred by the occupation of Walcheren, after the further prosecution of the objects of the expedition had been abandoned, amounting to a little more than 200,000*l.*

The amount of our land forces, as stated in the Army Estimates, is as follows:—Regulars, 207,000; Regiments in East Indies, 30,000; embodied Militia, 109,000; Foreign corps, 29,000. The expense of these forces (exclusive of the regiments in India) is 15,287,100*l.*—viz. 12,223,216*l.* for England, and 3,063,884*l.* for Ireland.

The quantity of corn and flour imported into Great Britain in 1809, is, 1,482,753 quarters of the former, and 565,938 cwt. of the latter: of which there came from Ireland alone, 855,556 quarters of the former, and 74,995 cwt. of the latter:—no insignificant proof of the growing prosperity of that country.

Sir W. W. Wynne, Bart., has given a building at Wrexham, sufficiently large to educate 500 poor children on the Lancasterian plan, besides subscribing handsomely to the institution.

A report has been laid on the table of the House of Commons of the number and value of the stipends of the Scotch clergy under 150*l.* per annum, with a view, as we suppose, to their augmentation. The number is 172, and the annual sum which would be requisite to make the annual value of each of them 150*l.*, would be 8,713*l.* 6*s.* 8*d.* Of the parishes here specified, the stipends of sixteen are 50*l.* a year or under; of which three are under 30*l.* Several more are between 50*l.* and 60*l.*

CONTINENTAL.

Bonaparte has issued a new decree relative to the press, by which the number of printers and booksellers is considerably reduced, and those who are allowed to continue in the trade are bound to indemnify the persons excluded. The privileged printers and booksellers are to be licensed by the police, on taking an oath that they will not print, or expose to sale, any work tending to entrench on the interests of the

state, or on the duties which subjects owe to their sovereigns. — Let Englishmen contemplate this living exemplification of the final, and by no means remote, effect of reforms begun in tumult and popular clamour; and let them resist every attempt to delude or inflame them into those measures of violence and disorder, which can be expected to produce but one result—the substitution, in place of the rational liberty we now enjoy, of a cruel unmitigated despotism.

M. Geitner has, by the aid of various substances, extracted from the green shells of horse-chesnuts very beautiful yellow and brown colours, and the latter in the greatest diversity of hues. They are found to stand both on woollens and silks, though the stuffs have been wetted and wrung out, and some of them even washed in caustic liquids.

Christopher Heeren, organ-builder, at Gottesbuhren, in Westphalia, has invented a loom, which performs all the operations of itself. Without the intervention of the weaver, it sets the treadles in motion, throws the shuttle, and stops it at the opposite side; loosens the web, when a certain portion is finished, and winds the cloth upon the axle. Every thing is kept in proper order; and the piece of stuff, when finished, is smoothed. An index, attached to the machine, shews at any time the number of ells that are woven. This machine has as yet only been exhibited on a small scale to connoisseurs, and has obtained the highest approbation.

The successes of the French armies, and their long residence in Germany, have procured them an advantage which they formerly dispensed with in their victories, but of which they will not fail to avail themselves in their future military enterprizes. They have been put in possession of a map of Germany, surpassing all its predecessors in perfection and accuracy.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

The Consequences of Unjust War: a Discourse delivered at Newbury, February, 28, 1810. By J. Bicheno, A. M. 2*s.*

Remarks on the present State of the Established Church, and the Increase of Protestant Dissenters. By an attentive Observer. 2*s.*

Scripture Characters, in a series of practical Sermons preached at St. James's Church, Bath. By the Rev. R. Warner. 6*s.*

A Sermon preached at the Chapel Royal, Whitehall, January 21, 1810, at the Consecration of the Right Rev. the Lord Bishop of Chester. By Francis Haggerty, D. D. Prebendary of Durham. 1*s.* 6*d.*

A few Words on the Increase of Methodism, occasioned by the Hints of a Barrister, and the Observations in the Edinburgh Review. 1*s.*

MISCELLANIES.

An historical and critical Essay on the

Life of Petrarch, with a Translation of a few of his Sonnets. By Alexander Fraser Tytler, Lord Woodhouselee. Post 8vo. 10s. 6d.

The Life of Admiral Lord Nelson, K. B. from his Lordship's MSS. Abridged from the quarto edition. By the Rev. J. S. Clarke, and John McArthur, Esq. 8vo. 16s.

Memoirs of the Life of Peter Daniel Huet, Bishop of Avranches, written by himself. Translated from the original Latin, with Notes, biographical and critical. By John Aikin, M. D. 2 vols. 8vo. 1l. 1s.

Instruction of the Deaf and Dumb; or a theoretical and practical View of the Means by which they are taught to speak and understand a language; containing Hints for the Correction of Impediments in Speech. By Joseph Watson, LL. D. 2 vols. 8vo. 15s.

The Scholar's Instructor; an Hebrew Grammar, with Points. By Israel Lyons, formerly Teacher of the Hebrew Language in the University of Cambridge. Revised and corrected by Henry Jacobs, 4s. boards.

The History of Spain, from the earliest Period to the Close of 1809. By John Bigland. 2 vols. 1l. 1s.

Historical Sketches of the South of India, in an Attempt to trace the History of the Mysoor, from the Origin of the Hindoo Government, to the Extinction of the Mohammedan Dynasty in 1799. By Lieutenant-Colonel Mark Wilks. Vol. I. 4to. 2l. 2s.

Observations on the Criminal Law of England, as it relates to Capital Punishments, and the Mode in which it is administered. By Sir Samuel Romilly. 2s.

A short Narrative of the late Campaign of the British Army under the Orders of the Earl of Chatham; with preliminary Remarks on the Topography and Channels of Zealand. 5s.

An Account of the Origin, Progress, and Consequences of the Discontents in the Army on the Madras Establishment. 8s.

A Reply to the Calumnies of the Edinburgh Review against Oxford; containing an account of the studies pursued at that University. 5s.

The State Kalendar: being Memoranda

and Narratives, civil, military, naval, parliamentary, and ecclesiastical. 4to. 1l. 1s.

Lord Somers's Tracts. By Walter Scott, Esq. Vol. 3. royal 4to. 3l. 3s.

A Letter from the Right Hon. Lord Melville, to the Right Hon. Spencer Perceval, relative to the Establishment of a Naval Arsenal at Northfleet. 2s. 6d.

The Public Charities of London, being an Account of their Origin, Design, and present State, classed alphabetically under the denominations of Hospitals, Dispensaries, Colleges, Alms-houses, Schools, and miscellaneous Charities. Dedicated by Permission to the King. By Ant. Highmore, Esq. Author of the Law of Mortmain and Charitable Uses, &c. 20s. boards.

The Hospital. Book I. 2s.

English Minstrelsy; being a Selection of fugitive Poetry from the best English Authors, with some original Pieces hitherto unpublished. 2 vols. small 8vo. 14s.

Musæ Cantabrigienses; seu Carmina quædam numismate aureo Cantabrigiæ ornata, et Procancellarii permissu edita. 10s. 6d. boards.

The Prince. Translated from the Italian of Niccolo Machiavelli; with an Introduction shewing the close Analogy between the Principles of Machiavelli and the Actions of Buonaparte. By J. Scott Byerley, 8vo. 9s.

Reasons for declining to become a Subscriber to the British and Foreign Bible Society, stated in a Letter to a Clergyman of the Diocese of London. By C. Wordsworth, D. D., &c. 1s.

A Letter to the Rev. C. Wordsworth, D. D. in Reply to his Strictures on the British and Foreign Bible Society. By Lord Teignmouth, its President.

A Letter addressed to the Rev. Dr. Wordsworth, in Reply to his "Reasons for declining to become a Subscriber to the British and Foreign Bible Society." By William Dealtry, M. A.

These two Pamphlets will be found to contain a most complete refutation of Dr. Wordsworth's "Reasons." But of this more in our next.

RELIGIOUS INTELLIGENCE.

MISSIONS of the UNITED BRETHREN.

The fifty-sixth number of the Periodical Accounts of these missions having been published, we will as usual extract from it such passages as are likely to interest our readers.

CAPE OF GOOD HOPE.

Extracts from the Diary at Gravenhloof.

"October 1808. — Having hitherto narrowly observed the external conduct and manner of living among our Hottentots, with

a view to advise and lead them by degrees into more order, cleanliness, and regularity of living, we thought we would now begin to give them an opportunity of speaking with us individually, concerning the state of their souls, and made a regulation with that view."

"Most of them confessed themselves sinners, and seemed desirous of being saved. A few, however, boasted of their having very good hearts, and others, of their having made good resolutions."

"17th.—Eight women came to ask permission to attend the school, seven of whom were admitted, and on the following day, we began our instructions, in the name of the Lord, hoping for His blessing. This school will be kept four times in the week."

"19th.—Old *Patt Jaeger*, a candidate for baptism, came to a Missionary, and said: 'I come to ask a question of you. First, what is to be done with me now, and, secondly, what is to become of me.' The missionary answered: 'You think, because you have been admitted as a candidate for baptism, that you are now soon to be baptized; but let me tell you, you must first know Him who instituted baptism, and what is meant by that holy ordinance; for Jesus says not only: He that is *baptized*, but, he that *believeth* and is baptized shall be saved. Are you acquainted by faith with Him, as a Saviour, who has redeemed lost sinners by His precious blood, and has power to forgive your sins? Are you willing to forsake your wicked life, and to devote yourself to your rightful Lord and Master? If you are, then the fruits of your faith will be seen, and as to what will become of you, you will be reconciled to God, and through the merits of Jesus, be delivered from the power of sin and Satan: you will know God as your gracious Friend and Father, and that you are a pardoned sinner. Then as to what will be done with you, you will be numbered with God's people, and every good gift will be imparted unto you.' He began to weep, and said: 'I have no more any words to make;' and went home in deep thought."

"28th.—In the afternoon, a man arrived here, who pretended to be an English naval officer, and that he had narrowly escaped from a horde of run-away slaves, who were in open rebellion against the government. He showed a forged certificate to that purpose, containing a request to all persons to furnish him with horses, to prosecute his journey to Cape-town. However, by God's mercy, he was overtaken about half-way between Gruenckloof and the Cape, and arrested, being a chief in a rebellion plotted

against our excellent government, of which we may say with truth, that every thing is done by it for the welfare of the inhabitants of this colony. Lord Caledon, on discovery of the plot, sent dragoons in every direction for safety, but as it always happens in such cases, one dreadful report after the other assailed us, and the whole country was thrown into the greatest confusion and terror. Mr. Van Blerk came to us at midnight, and brought all his family with him, that, as he expressed himself, the few Christians in the land might all be together. We did every thing in our power to accommodate our neighbours, their children, and slaves; and having distributed our fire-arms, as directed, to our Hottentots, kept strict watch. Though the night was spent in continual alarm, yet the Lord averted all danger; and on the 19th, we were informed that God in mercy had blessed the means adopted by our worthy Governor, and that by the dragoons, some hundreds of rebellious slaves had been made prisoners, and thus the wicked designs of the evil-minded frustrated. Much mischief had however been already done, many places were plundered, and the men bound and carried away captives."

"31st.—In these days, a Hottentot woman came to us, and after declaring how wretched and forlorn she felt herself when she thought of the many sins she had committed, she added: 'O for God's sake deliver me from the burden of my sins.' We told her, that we could do nothing towards relieving her, but advise her to turn to Jesus, the Saviour of sinners; that as long as she only stood looking at her sins and transgressions, she would remain a miserable creature; but she should go and seek help from Him, who alone can give rest to the troubled soul. The Missionary added, 'What I have myself experienced, that I recommend to you; I have found Jesus to be a Redeemer in truth; turn to Him in faith, and you will experience the same.' She expressed her thanks with folded and uplifted hands."

"November—Having, during the preceding days, experienced so much terror and distress on account of the rebellion of the negroes, we felt the more thankful, that on the 13th we could sit down in peace, at the feet of Jesus, and thank Him for all his mercy and faithfulness towards us. We celebrated this memorial-day in our Church, by partaking together of the Lord's Supper, which proved a divine repast unto our hungry and thirsty souls."

Of the Hottentots at this new settlement it appears, by a letter dated in December last, that fourteen were baptized, five candidates for the holy communion, and eleven candidates for baptism. They are, it is added, remarkably attentive and deeply impressed with the importance of obtaining acceptance with God before they leave the world.

At *Gnadenhall*, another settlement of the Brethren, "the work of the Lord," it is said, "is on the increase."

The following account of the Earthquake which took place at the Cape in December last, is contained in a letter from one of the Missionaries.

"Conceive our surprise, when on Monday, the 4th, after ten o'clock at night, we were all suddenly roused from sleep by a terrible earthquake. At *Gruenekloof* there were thirteen separate shocks, of which the first, second, and eleventh were very violent, and lasted a long while. We could not know, what it might please the Lord to do with us on this occasion, but we were supported by His grace, and quietly resigned to His holy will.

"On the 5th, we left *Gruenekloof* for *Capetown*. On the road we saw many singular appearances, occasioned by the earthquake. In some places there were chasms in the ground, into which we could put our hands. In others, fountains had burst forth, where formerly no water had been found. These had thrown up a quantity of white sand.

"At *Capetown*, they had only five shocks, but they were the more terrible. We found every body in great consternation and dread. Many walls of houses are cracked, and in one of the vaults of the castle, where the wall is six feet thick, there is a large rent made. No one remained in the house, but the people ran about, seeking protection and comfort from each other. Most of them put up tents in the open places. We have not heard, how they have fared on the other side of the mountains, and at *Gnadenhall*, but the earthquake extended beyond them. Last night, there were three more shocks, not so violent, and without doing any damage; but every one is in the utmost dread of a repetition of them."

LABRADOR.

From *Hopedale* the Missionaries write (August 1809):

"Concerning our dear *Esquimaux* congregation, we may truly and thankfully declare, that we have perceived a continued work of the Holy Spirit within their souls,

leading them to a better acquaintance with themselves, as depraved creatures who stand in daily need of the saving grace of our Almighty Saviour. They are earnest in prayer to Him, that He would preserve them from falling back into their former superstitious and wicked course. With many tears they declare their fervent wish, that they may only live to Him; and their resolution, to seek happiness in nothing else. The enemy of souls is meanwhile going about, seeking whom he may devour, but has not obtained his aim to seduce any of them to forsake the Lord and His people. Young and old have very diligently attended our public worship, and the presence of the Lord has been powerfully felt among us, especially by occasion of administering the Holy Sacraments of baptism and the Lord's Supper."

The whole number of inhabitants at *Hopedale* is 136.

The accounts from *Nain* are no less gratifying.

"We may truly say, for your and our comfort and encouragement, that the Holy Spirit has also in the year past continued to influence and guide our people into all truth. Our communicants have made a perceptible advance, both in the knowledge of themselves as sinners, and of Jesus as their Saviour. They have been taught to know, how needful constant dependence on, and communion with Him is, if they would walk worthy of their heavenly calling. The baptized and candidates for baptism, show genuine hunger and thirst after the word of life. They wish to attain to more privileges, and are ashamed that they feel themselves so much behind. In short, we can declare with truth, that in our people, very few excepted, there has been during the last winter, a great desire to be truly converted, and made partakers of all those blessings which the Lord confers on his people. The children, however, have rather been wanting, in not being as alive to the things of God as we could have wished.

"The schools have been kept in regular order, and attended with the Lord's blessing, especially to the adults.

"At the close of the year 1808, our *Esquimaux* congregation consisted of seventeen communicants; twenty-eight baptized adults, (not yet communicants); twenty-two baptized children; and nine candidates for baptism. In all, of 102 persons.

"January 21, 1809, and for some days after, we perceived some shocks of earthquakes, which seemed to be felt, as far as we could learn, all down the coast."

"As to our internal state, we have great reason to praise God that, amidst all our weaknesses and wants, He gave us to enjoy the blessing of brotherly love and harmony of spirit. We felt His presence with us in our daily meetings, both public and private, or when we appeared before Him in our chambers. He laid a blessing upon our weak testimony of His love to sinners, and gave to the Esquimaux open ears for the Gospel. For this, and innumerable other mercies, we render unfeigned thanks, and wish to be entirely devoted to Him, that all His thoughts of peace concerning us and our Esquimaux may be fulfilled. We desire to know nothing among them save Jesus and Him crucified, and to preach no other doctrine but that of the atonement made by His bitter sufferings and death. It is this that kindles in the hearts of the heathen. May He grant, that our hearts may be filled with His love, that from our own experience, we may testify of the power of His blood to cleanse from all sin."

The Missionaries at *Okkak*, the remaining settlement of the Brethren in Labrador, do not state the total number of inhabitants, but it appears that fourteen persons had been baptized and twelve added to the candidates for baptism in the course of the year.

"God," they observe, "has graciously been with us and often blessed our feeble testimony of His incarnation, life, sufferings, and death on the cross, with demonstration of the Spirit in the hearts of the hearers. The Esquimaux came diligently to the meetings, and their attention and eagerness was very encouraging. The work of the Holy Ghost among them was manifest, both in general, and in some of the individuals more particularly. The communicants give us much satisfaction, and are growing in the love and knowledge of our Saviour. They truly wish to live for Him, who loved them, and gave Himself for them. A deep sense of His love is with them the constraining principle. But lately they have celebrated with us the memorable 13th of August, when we partook of the Holy Communion together. On speaking with them previous thereto, their expressions concerning the state of their souls filled us with comfort and hope, for they declared, one and all, that they were made daily more aware, that they could not live without daily looking up to Jesus by faith. They added, that their desire to partake of the Holy Communion was always great; and they rejoiced beforehand, when the time approached, as thereby they were anew ex-

cited to fervent love to their Redeemer, who gave His body to be broken, and His blood shed, to save them from sin and death. The baptized, and candidates for baptism, earnestly request to be made partakers of greater privileges."

May the fervid piety of these poor Esquimaux make us ashamed of our own lukewarmness, and stir us up to love and to good works!

(To be continued.)

ROMAN CATHOLICS.

The Roman Catholic Bishops of Ireland, assembled in Dublin on the 24th of February last, came to a resolution not to concede to the King a *вето* on the appointment of Bishops. They have disclaimed, they say, all right of the Pope to interfere in temporal concerns; and therefore an adherence to the ancient usages of the Church in this respect cannot tend to produce any injurious exercise of foreign influence. But is not this reasoning utterly fallacious? They have disclaimed, let it be admitted, the right of the Pope to interfere directly in temporal affairs. But can they, by any possibility, prevent that indirect and more mischievous interference which is exercised by the nomination to the episcopal office of disaffected, intriguing, factious individuals? Is not the power of doing this reserved to the Pope? Is not the Pope reduced to a state of absolute dependence on Bonaparte? Suppose, therefore, that Bonaparte should take Arthur O'Connor into his Irish Council: may we not fairly doubt whether the Bishops whom that traitor would recommend, would be the most loyal and peaceable of the Roman Catholic Clergy? And whoever pretends to say that Bishops so appointed would not be disposed to exert a malign influence on the population of Ireland, or, if they were, that they would possess no power of doing mischief, must be equally ignorant of human nature, and of the state of society in the sister kingdom. It is impossible for any man, who regards consequences at all, to shut his eyes to the tremendous evils of such a system.

BRITISH AND FOREIGN BIBLE SOCIETY.

We are happy to perceive that another Auxiliary Bible Society has been instituted at Hull; and we doubt not that similar associations will be formed in every large town in the kingdom. The annual meeting of the British and Foreign Bible Society will take place, at the London Tavern in Bishopsgate Street, on Wednesday the 2d of May, at 12 o'clock precisely.

SUNDAY SCHOOLS.

The general half-yearly meeting of the Society for the Support and Encouragement of Sunday Schools in England, Wales, Ireland, and the adjacent Islands, was held on the 11th instant. The Committee reported, that within the last half-year seventy-eight schools had been added to those which were previously upon the Society's list, and assistance repeated to thirty-seven others, formerly established. Since the commencement of this institution, the Society has distributed 285,672 Spelling-books, 62,166 Testaments, and 7,714 Bibles, to 3,348 schools, containing upwards of 270,000 scholars. In addition to which, the sum of 4,176*l.* 0*s.* 5*d.* has been expended in the payment of teachers in situations where they could not otherwise be obtained. Among the circumstances which mark the progress of the Society, and evince its growing utility in the several parts of the United Kingdom, the Committee particularly adverted to the effects of their assistance in the Islands, and in Ireland. In the Isle of Man alone, fourteen schools have been established, containing 1030 scholars.—A Sunday School-Society has been recently formed at Dublin, which enjoys the benefit of considerable patronage, and promises to have a speedy and extensive operation.—Proofs of the utility of Sunday Schools are

multiplied. Wherever they have been vigorously conducted, the aspect of society, among the lower orders, has been proportionally improved. In Wales this has been the case to a remarkable degree. In North Wales, not a single cause has been brought to trial at the assizes which have been just held in Merionethshire, Carnarvonshire, and Anglesey; and this unusual circumstance is attributed to the general attention to the Bible excited by means of the Sunday Schools, which have been almost universally established in those counties. In Ireland, particularly in the county of Cork, similar effects have been found to attend the institution of such Schools. A considerable proportion, however, of the population of the British Isles is still uneducated, and, from the nature of their employments, and the narrowness of their circumstances, must continue to be so, unless they enjoy the benefit of instruction in *Sunday Schools*. This ought to be a strong reason with the public for increasing the funds of a society, the express object of which is to confer on every poor person, within the sphere of its operation, the inestimable blessing of a Christian education.—Communications relative to the Society may be addressed to Mr. Smith, the Secretary, No. 19, Little Moorfields.

VIEW OF PUBLIC AFFAIRS.

CONTINENTAL INTELLIGENCE.

On the 1st instant the marriage of Bonaparte with the Archduchess Maria Louisa, was celebrated at Paris, in the first style of pomp and magnificence. It appears to be his intention to take the new Empress to visit different parts of his dominions, and to receive the congratulations of her subjects. At Antwerp she is to be gratified with the launching of several ships of the line, which will soon be ready to be put off the stocks. Amidst the variety of projects which occupy the councils of Bonaparte, he seems never to lose sight, for one moment, of the design to recreate the French marine. He not only is building ships, but he is preparing seamen to man them. While he professes to exclude British commerce, he nevertheless permits foreign ships, navigated by foreign seamen, to carry to Great Britain the produce of the continent. This is done, it is true, under the sanction of a British licence; but his object is no less effectually gained.

CHRIST. OBSERV. No. 100.

The place formerly occupied by near 3000 British ships and 40,000 British seamen, is now occupied by as many ships and more seamen belonging to powers under his controul, and on whom he can make a requisition for these seamen whenever they are wanted. It is not to be credited that he would, on any other principle, permit the open and extensive intercourse which has taken place, during the last year, between this country and the ports of the Baltic. A few seizures may be occasionally made; but these, we strongly suspect, are merely to cover his real purpose, which is to make the wants of England subservient to his design of raising a navy. Even the extensive sequestration of American ships, which has lately taken place in the continental ports subjected to the dominion of France, does not invalidate this supposition: for it is obvious that Bonaparte's policy requires not that American ships, but that continental ships only, should be employed in this carrying trade. His rigid exclusion of colo-

nial produce from the continent is to be explained on the same principle. It can be brought to Europe only, or chiefly, in British ships.

A treaty has been concluded between France and Holland, which fully explains Bonaparte's former allusions to the sacrifices that would be required of the Dutch, on account of their selfish toleration of a smuggling trade with Great Britain. The territories of Holland south of the Maeze, together with the province of Zealand, are to be ceded to France; and this cession is not to be burdened with any part of the national debt of Holland. Holland, thus curtailed, is to support a navy, consisting of nine ships of the line, six frigates, and 100 gun-boats, which are to be at the disposal of France; and a military force of 12,000 Dutch and 6000 French troops, to be employed under the orders of French douaniers, in defending the coasts and rivers of Holland against contraband adventurers from England. All licences for foreign trade, between Holland and other countries, are to be granted only at Paris; and all American ships, with their cargoes, in the ports of Holland, are to be put under immediate sequestration. It is a curious circumstance, and we think cannot fail to affect the government and people of the United States of America, that, while they are eagerly contending that Holland ought to be considered as a neutral state, and are on this ground maintaining against us their right of freely trading thither, Bonaparte should have furnished so unequivocal an answer to their arguments.

A decree of the king of Sweden has been published, expressive of his adherence to the continental system, and prohibiting the admission of any ships from Great Britain, except such as are laden with salt, into any of his harbours after the 24th instant. A similar decree has been issued by Prussia.

We have already mentioned our opinion,

that one object of Bonaparte's commercial policy is to prepare a continental marine. Another object of it is to supply a vent for the produce of France, without receiving in return British manufactures, or colonial produce, or any thing else which may furnish employment to British industry, excepting only medicines and what may be wanted for the use of the French manufactories. On this principle it is that he has lately issued a decree, granting licences to ships, not British, to trade with France. Such ships are bound to export three-fourths of their tonnage in produce the growth of France, half of the cargo being wine or brandy. They may not import any East or West Indian, or American produce, excepting dye woods and other substances for dyeing, and medicines. They may import, however, naval stores of all kinds.

In Spain and Portugal affairs are still undecided. The French are accumulating troops on the borders of the latter country, and the latest accounts from that quarter state, that their army was within sight of that of Lord Wellington, consisting, it is said, of from 60,000 to 70,000 men, British and Portuguese. Some skirmishes have already taken place between detached bodies, in which the advantage has been on the side of the British. There is, however, this most essential difference between the two parties in this warfare, that our force is definite, and cannot be greatly increased (for it is to be feared that the population of Portugal would not add greatly to its efficiency), while that of the French may be almost indefinitely enlarged. Nothing of moment appears to have occurred in Spain. There have been partial engagements between the French and the Spaniards, in which the latter boast of having been conquerors; but these have been, at best, but very partial advantages. Ceuta is completely in our possession.

GREAT BRITAIN.

PARLIAMENTARY PROCEEDINGS.

On the 30th of March, the House of Commons, after a discussion which was continued for four days, came to a decision on the expedition to the Scheldt, when, in a very full house, upwards of 500 members being present, a majority of forty-eight declared against the strong vote of censure proposed by Lord Porchester, and a majority of forty expressed their approbation of the conduct of government, both in planning and conducting the expedition. Lord Porchester's motion was to this effect:—That the

conduct of his Majesty's advisers, in undertaking an expedition to the Scheldt, which, under all its circumstances, afforded no rational hope of adequate success, and at the precise season of the year when a malignant disease was known to prevail there; and in afterwards retaining the island of Walcheren, without any prospect of national advantage to compensate the sacrifice which it required, had rendered them deeply responsible for the heavy calamities with which its failure had been attended, and called for the severest censure of the house. The counter resolution, proposed by the friends of go-

vernment, and finally adopted, was to the following effect:—That the house, taking into consideration the necessity of destroying the increasing naval force of the enemy, and the propriety of effecting a diversion in favour of Austria, approved of the conduct of ministers in sending a large force to the Scheldt; and were of opinion that ministers were not responsible for the failure of the ulterior objects of the expedition, from the unforeseen circumstances of wind and weather. The retention of the island of Walcheren, under all the circumstances of the case, was also declared to be proper.

We are perfectly aware of the degree in which the human mind is apt to be biassed in its judgment of any particular transaction by the success which attends it. After every endeavour, however, to divest our minds of this bias, and with every disposition to give weight to the arguments of ministers, as well as to think favourably of their intentions, we do not feel inclined to qualify materially the opinions respecting this expedition which we ventured to express in our last number. All parties concur in acquitting the military and naval commanders from any share of blame. The evidence also shews, that great obstacles arose from the state of wind and weather; and it must of necessity remain, in some degree, a doubtful point, whether, if these obstacles had not arisen, the expedition might not have succeeded. The probabilities appear to us to be against its success. Nevertheless, it must be conceded, that this is a point which admitted of great latitude of opinion, and therefore that the blame attending an erroneous decision would be, at least, of a more venial kind than it was represented to be in the motion of Lord Porchester. We cannot think, at the same time, that the expedition, under all its circumstances, was one which justified a vote of approbation. The immense sacrifice of life with which, in the months of July and August, it could not fail to be attended, combined with the natural uncertainties of wind and weather, seems to have required that the likelihood of success should be much stronger than it appears at any time to have been. On the whole, we feel much more disposed to blame than to approve; but still we would remember (and it is very material in forming a sound and impartial judgment on such a case to remember), that our decision is adopted after the event, and is almost unavoidably affected by it: whereas that of ministers was necessarily taken without any such light to influence and guide their deliberations. It cannot, at the same time, be denied, that the resolutions which

the House of Commons has passed in favour of the Scheldt expedition, do not accord with the general sentiments of the nation.

Before we enter upon the great question respecting the privileges of the House of Commons, which has produced so much agitation during the present month, we will advert to one or two other points of parliamentary discussion.

The Hon. Capt. Lake, of the navy, some time since put a seaman, of the name of Jeffery, who had committed some offence, ashore on the desert island of Sombrero, in the West Indies. Whether the poor man perished in consequence, has not yet been ascertained, although the probabilities seem to favour that supposition. For this monstrous act of oppression and cruelty, Capt. Lake was tried by a court-martial, and sentenced to be dismissed the service. The punishment, however, appearing to be hardly commensurate to the offence, which, in case Jeffery had died from the inhuman act of his captain, could be regarded in no other light than as a murder, the affair was brought before the House of Commons by Sir Francis Burdett. After a considerable discussion, in which all sides of the house seemed desirous of promoting the ends of justice, it was agreed to address his Majesty to cause farther search to be made on the island of Sombrero and elsewhere, in order to ascertain the facts of the case, with a view to such ulterior proceedings as might be proper. A ship of war has since been sent out to pursue this inquiry.

Mr. Parnell brought forward a proposition for the appointment of a committee, to consider the subject of the commutation of tithes in Ireland. The motion was negatived, on the ground that the mover admitted that he had no specific plan of substitution to propose.

We now proceed to notice, as briefly as we can, what has proved by far the most interesting transaction of the present month.

We stated in our last number, that the House of Commons was on the point of coming to some resolution, on the subject of the letter of Sir Francis Burdett to his constituents, which appeared to be generally considered as a libel on the house; and we intimated an opinion, that his commitment to the Tower might possibly be the measure which would be resorted to. That measure has been adopted. We also took occasion to remark, that Sir Francis, though he denied generally the right of the house to commit for a breach of privilege, had happily restricted his doctrine to the case of persons

Not being members of the House of Commons. We therefore were not at all prepared to expect (and the public, as we believe, no more expected than ourselves), that the Hon. Baronet would resist the Speaker's warrant, and thus render necessary that violence which has been employed in arresting him. The passages, in his letter to his constituents, by which we were misled*, are the following. First, in opening his subject, he remarks, that "it will be necessary to state the question about to be discussed, as it was proposed originally in the House of Commons; and to endeavour to put out of view altogether, as making no part of the present inquiry, every other privilege or power for which the House of Commons may contend. I am the more anxious," says he, "upon this point, on account of the difficulty experienced, during the discussion in the House of Commons, of keeping separate, things in their nature totally dissimilar, and quite distinct, but always confounded; namely, the other privileges and powers contended for by the House of Commons, and that which we are now about to discuss," viz. "*The power exercised by the House of Commons, of passing a sentence of imprisonment on any person not being a member of the house.*" The last words are printed in italics in Mr. Cobbett's Register. "It will be necessary," Sir Francis adds, "to keep our minds constantly fixed on this simple question alone," &c. The passage which we have quoted certainly does not affirm that the power of commitment is limited to members of the house; it only professes to limit the proposed discussion to the case of such persons as are not members; but in so doing it leads to the supposition that Sir Francis saw some distinction between the two cases. The passage would also lead the cursory reader, and more than half his constituents would be of this number, to imagine, that Sir Francis admitted the right of the house to imprison its own members. It certainly sounds that way. But let us advert also to some expressions in the sequel of the same letter. "Lest it should be possible," says he (page 463 of Cobbett's Register), "that any person should attach the slightest importance to the resolutions of either House of Parliament, which

* We say misled; but we think it very probable that Sir Francis, in the first instance, may have intended to submit; but that afterwards, when he saw the commotion which was excited, and the physical strength of the party which appeared in his favour, he altered his determination.

may go to affect those who are not members of those bodies, it may be necessary to remark," &c. Surely such a passage as this implies that the resolutions of either house (including their resolutions of imprisonment, which are the subject matter under discussion), may affect those who are members of those bodies. But once more. "It has been shewn," says he (page 439), "from the opinions of learned judges, &c. &c. that the power exercised by the House of Commons, of passing a sentence of imprisonment upon any person, not a member of its body, is contrary to the common law, to Magna Charta, and every constitutional principle." This is still more plainly a passage which, according to all fair construction, amounts to an implied admission, that to imprison a person who is a member of the legislative body is not contrary to the common law, &c.

We have been the more particular in stating this apparent discordance between the letter of Sir Francis, and his subsequent doctrine as well as conduct, because we do not perceive that it has been distinctly pointed out, either in the course of the debates in parliament, or in any of the public prints; and because also the serjeant of the House of Commons appears to have been very naturally misled, by this and other circumstances, into an opinion that no difficulty would be found to attend the execution of his warrant. The short history of the transaction is as follows.

On the 5th instant, the letter of Sir Francis to his constituents was considered by the House of Commons; when, after a long debate, it was voted to be a gross and scandalous libel, by a majority of 271 to 80. But even of this minority only a small part was disposed to deny either the power of the House of Commons to commit for contempt, or the libellous nature of the letter under consideration. They deemed it, nevertheless, more expedient not to proceed to such a vote as was proposed.

The resolution for the committal of Sir Francis to the Tower was carried by a much smaller majority, viz. 190 to 152*. But al-

* A similar minority has more recently voted for the liberation of Mr. Gale Jones, on the ground of his having been adequately punished. His imprisonment is protracted, because he will not comply with the customary form of petitioning for his release. A petition is clearly very proper, when a mitigation of punishment is desired: but surely it may have been dispensed with in a case in which it is admitted on all hands, that the offence has been already sufficiently punished.

most all those who opposed the measure, did it, not from an idea that Sir Francis had not merited punishment, but on this professed principle, that a reprimand from the Speaker would be much less acceptable to the Baronet, than a committal to the Tower. The event will probably shew whether the stronger or the milder course was preferable.

On the morning of Friday the 6th instant, the serjeant at arms, having received the warrant from the Speaker, went to the house of Sir Francis; but he was not at home. The serjeant, after having first sent a polite letter, stating his business, called about four in the afternoon, and, in an interview to which he was admitted, received an assurance from Sir Francis, that *he should be ready next day at eleven o'clock**, and that he would write a letter to the Speaker. The serjeant returned with this communication to the Speaker, who advised him to go back and execute his warrant. He had another interview with Sir Francis about nine in the evening, when the Baronet, having resolved on the course he should pursue, expressed his determination to resist the execution of the warrant by force. The serjeant on this withdrew.

It is impossible to acquit the serjeant of blame in this affair. He was twice in the presence of Sir Francis, and might unquestionably have proceeded to the formal arrest of the Baronet, by laying his hand on

him. This would have changed the whole aspect of the case. It would at least have divested it of some of its difficulties.

As soon as it was known that the House of Commons had voted the committal of Sir Francis to the Tower, crowds of people began to assemble both in Piccadilly, opposite to his house, and on Tower Hill. The crowd in Piccadilly increased prodigiously on the evening of Friday; and in order to illustrate their ideas of liberty and independence, attacked the houses of several members of Parliament, who were obnoxious to them. The windows of Lord Castlereagh, Sir John Austruther, &c. were completely demolished; and an attempt was made on Mr. Perceval's house. On this the Guards were ordered out, and additional troops were drawn towards the metropolis*. Throughout the whole of Saturday and Sunday the mob continued to collect in immense numbers; and even in open day assaulted with mud every person who refused, on passing by the house of Sir Francis, to take off his hat, and cry out, "Burdett for ever!" To put a stop to this outrage, as well as to prevent ulterior mischief, it became necessary to line Piccadilly with soldiers, and at length, through the obstinacy of the mob in resisting the civil power, to have recourse to military interference. Several persons were killed and wounded; but it is universally admitted that the soldiery, though they suf-

* These words certainly convey an engagement on the part of Sir Francis to give himself up. Many attempts have been made by the Baronet's partizans to parry this charge; but they appear to us to have wholly failed. No fair man, as we think, can deny, that the words must have been understood by the serjeant (and that Sir Francis must have been aware that they were so understood), as implying a promise to surrender himself on the following day. It is impossible, therefore, to acquit him of deliberate deception. He possibly, at this time, may have meant to give himself up, but the rapid increase of the tumult in the evening of that day, may have led him, as we have already supposed, to change his plan. Towards the serjeant, however, there is no denying that his conduct was highly dishonourable; and this was fully admitted by some of his warmest advocates in the House of Commons. The discredit which attaches to this proceeding is certainly not lessened, when we consider the mischiefs which it has occasioned, and which he must have foreseen.

* Much misrepresentation has been studiously circulated, by Mr. Cobbett and others, on the subject of the calling out of the soldiery. They were called out, not to execute the Speaker's warrant, but to quell a mob, which had proceeded to acts of the grossest outrage, and were likely to involve the metropolis in all the horrors it had experienced in 1780. Those who exult, as Mr. Cobbett does, in the popularity of Sir Francis, as it was manifested in the crowds that were collected to support him, and in the necessity which arose of bringing together an army to arrest him, ought to remember, that precisely the same language might have been employed by the rioters of 1780. An army was required to subdue their turbulence, and to prevent the continuance of their incendiary acts. We see nothing in the mob of 1810, which distinguishes it in its character from that of 1780, except that it was sooner arrested in its career of violence; nor can we regard it as a legitimate matter of boast, that a man should be popular (nay, the hero, the idol) with the class of persons who compose such mobs.

fered not only much abuse, but also much pelting with mud and brick-bats, and were even frequently shot at, conducted themselves throughout with the most exemplary coolness and forbearance.

The serjeant at arms applied, in his difficulties, to Mr. Ryder, the secretary of state, and to the Attorney-General, for counsel; and having satisfied himself respecting his right to force an entrance into the house of Sir Francis, broke into it on Monday morning, attended by several magistrates and peace officers, and followed by a body of soldiers; when Sir Francis, still refusing to yield himself voluntarily, was arrested by the constables, and carried to the Tower. A considerable agitation was produced by this event in every part of London; and such was the violence of the mob towards the soldiers who had assisted in conducting Sir Francis to the Tower, that they were obliged to fire in self-defence. One man was killed, and several wounded. Before night, however, tranquillity was restored, and no symptoms of tumult have since appeared. This we must attribute, under Providence, to the promptitude with which a large military force was collected in London and its vicinity, and to the firmness, yet moderation, with which it was employed.

That Sir Francis is, in a great degree, responsible for the painful occurrences which have been narrated, we can have no doubt. All the more intelligent of his friends are understood to have strongly advised him not to protract his resistance, and to have pressed it upon him, that, for every purpose of trying the question legally, it was sufficient that the serjeant should employ even the smallest shew of force in arresting him. Sir Francis, however, was inflexible.

It is impossible to overlook one circumstance of this affair which has given occasion to much remark: we mean that Mr. Roger O'Connor, the brother of the well-known traitor Arthur, was the constant attendant of the Baronet during his three days of resistance to the Speaker's warrant. It was, to say the least of it, a suspicious circumstance: for even if it were true, as Mr. Cobbett has affirmed, that Roger O'Connor was guiltless of all participation in his brother's schemes of treason, still it would have been much more seemly not to have admitted him to his familiarity and chief confidence on such an occasion. But the fact is otherwise. Roger O'Connor appears to have been privy to the traitorous conspiracy in which his brother confessed that he was engaged against his lawful Sovereign, and was one of the

persons who on that account were put into close confinement in one of the fortresses in the north of Scotland. He was afterwards freed from all restraint, not because he was not privy to the conspiracy, but because his guilt was not of so determinate a character as that of others. Mr. Lyttleton, a member of the House of Commons, who had hitherto been a particular friend of Sir Francis, declared that both on account of his intimacy with this person, the brother of a convicted traitor, whose pen was now hired by Bonaparte to vilify his country, and of his breach of good faith towards the serjeant at arms, he renounced all connexion with him in future, not only as a political but as a private friend.

Certainly the known intimacy of the Hon. Baronet both with the O'Connors and with Despard, is not calculated to produce a particularly favourable impression of his patriotism.

But we return now to the House of Commons. The letter which Sir Francis told the serjeant he should send to the Speaker is dated on the 6th inst. (Friday); but was not delivered till after the house had risen. It contains a distinct declaration of defiance, and is expressed in the most contumelious manner.* When the house met on Monday, the letter of Sir Francis was read; but the consideration of it was postponed to the following day. It was then unanimously voted to be a high and flagrant breach of the privileges of the house; but as the offender was in the Tower, it did not seem necessary to proceed farther in the business. We were happy to perceive that there was on this occasion an almost entire concurrence among the members of the House of Commons in condemning the conduct pursued by Sir Francis; and the chief objection made to the conduct of government respected, not their having employed an armed force to preserve the peace, but their having been so tardy in employing it. It was thought by the opposition, that they should have been much more prompt, both in causing the warrant to be executed, and

* On the 7th, Sir Francis applied by letter to the Sheriffs of Middlesex for their protection against the military force which had beset his house, for the purpose, as he alleged, of furthering an attempt illegally to deprive him of his liberty. The fallacy of this representation was too obvious to produce any effect; the military having been called in merely to repress the violence and outrage of a mob, which his ill-advised resistance had excited.

in calling in the aid of military force. A formal notice has since been served on the Speaker, stating the intention of Sir Francis, to prosecute him for his illegal arrest, with a view to bring the matter to a judicial decision.

On the important constitutional question which has thus come under discussion, it would perhaps be presumptuous in us to offer an opinion. Two subjects for consideration indeed arise; the one, whether it was *prudent* in the House to take the course which they have chosen: the other, the matter of right; a point which will now soon be brought before a court of law. The general right of the House to imprison has been strongly asserted by most of the leading members, and by none more than by Sir John Anstruther, Mr. Adam, Mr. Windham, and even Mr. Whitbread, all vehement oppositionists. It has however been questioned by Sir Samuel Romilly, and also by Mr. Whitbread, in a somewhat obscure manner, whether it be expedient to construe the right so broadly as to include the cases under consideration. There is some difficulty, as we are inclined to think, in drawing a distinction between the right and the expediency of exercising it, as well as in defining the precise boundary of the right in question; and we shall not be sorry to have our minds further enlightened by the legal discussions which are now likely to take place. Ought the House of Commons to imprison both members and others, on the ground of breach of privilege, when the breach of privilege consists in a libel against the House, which libel is triable by a court of law, and is not likely to obstruct the proceedings of the House? Is it or is it not better to refer the matter in such case to a court of law, and thus let a jury determine it? On the one hand it may be said, that this is to let a jury take into its keeping the honour and privileges of the House; that it is a degradation of its dignity; that it may lead to a lax construction of the extent of its privileges; and that it is also a departure from established precedent. On the other hand, it is contended that this course is more favourable to general liberty, as well as to free discussion*; more satisfactory to the great body

of the people; and also calculated to prevent those collisions between the people and their representatives which are so inconvenient whenever they take place. The principles laid down by Sir Francis, and re-echoed by some of the public meetings which are in his interest, are unquestionably most extravagant, and only serve to shew that their views are not limited to measures of constitutional reform. On the expediency of a mitigated exercise of the prevailing practice in some particulars, reasonable men appear to entertain a variety of judgments. It is not however in popular meetings, inflamed by partial representations of the subject, and little disposed to enter into the difficulties on each side of questions of this sort, that the truth is likely to be elicited. The constitution, we are willing to hope, might be benefited by the grave consideration of the several points at issue; but we cannot help feeling some degree of alarm in witnessing the systematic efforts which are now made to bring into contempt all the constituted authorities of the realm, by the most distorted and exaggerated representations of those anomalies and imperfections which will continue more or less to adhere to every human institution. We certainly cannot look forward with satisfaction to the triumph of the Burdettite party, whether we consider their public views or their private character. Our intercourse with them has served to convince us, that if they were to obtain the mastery, all considerations of law and justice would be disregarded in the pursuit of their object; and that power would be exercised by them, especially on those who refused to concur in their views, with as much cruelty and oppression as we have seen it exercised on the alleged libticides of a neighbouring kingdom. That all this violence would ultimately issue in a military despotism, like that of Cromwell and Bonaparte, no man who has read the page of history with any attention can doubt. These men, therefore, in spite of all their professions, are the grand enemies of reform; because they repel by their extravagance all men of moderation and intelligence from taking a part in their deliberations. We have even seen at a late public meeting of these pretended friends of freedom, that when Mr. Whitbread ventured to express a modest doubt, whether it were not essential to the liberties of the subject that the House of Commons should possess the power of arrest in certain cases, all his known partiality to the popular

* This point is certainly very questionable. It seems essential to free discussion within the walls of Parliament, and therefore to the maintenance of general liberty, that all attempts, by abuse or intimidation, to controul its members in the delivery of their sentiments, should be summarily repressed; and it is not very obvious how this

can be effectually done but by a power such as that which is now disputed.

cause did not save him from being hissed. There is only one species of liberty allowed in these *free* assemblies, the liberty of concurring in the prevailing sentiment. Even a slight dissent on some questionable point of policy is not to be tolerated. It is treason against the majesty of the party; an insinuation that their assumed infallibility is liable to doubt. No inquisitor in the worst days of papal Rome was more fiercely intolerant of heretical opinions, than they are of the slightest deviation from the popular creed of the day.

But the error is not entirely on one side. We wish it were. We wish that the strong aversion of a large body of our politicians, to reform, however reasonable and moderate; the want of a more conciliatory spirit in the government; and the excessive violence and acrimony of the charges and recriminations of our public men against each other, had not furnished arms to those whose efforts are so systematically and successfully directed to degrade the character of parliament. But neither our time nor room will allow us to proceed. We are likely, however, to have frequent opportunities of recurring to the subject. In the mean time, we refer our readers to what we have said upon it in former numbers of our work.*

* See Vol. for 1808, p. 277, 278; Vol.

NAVAL INTELLIGENCE.

The islands of St. Eustatius, St. Martin's, and Saba, in the West Indies, have surrendered to his Majesty's arms. There is not now, in that part of the world, a foot of land possessed by the nations at war with this country.

A dreadful storm took place on the coast of Spain and Portugal about the 8th of March. A great number of merchant ships were wrecked both at Cadiz and Lisbon, and a few in the Bay of Gibraltar. At Cadiz three Spanish and one Portuguese ship of war were driven on shore, and, to prevent their falling into the hands of the enemy, were burnt.

The East India Company have suffered severely during the last year, by maritime captures, as well as by shipwreck. Advices have been received of the recent capture of three of their outward-bound ships, the *Charlton*, *Windham*, and *United Kingdom*, by three French ships of war. A British sloop of war has also been taken in the Indian Seas.

Lord Collingwood, whose death has recently been announced, has been succeeded in the command of the Mediterranean station by Sir C. Cotton.

for 1809, p. 197; p. 335, 336; p. 405, &c.; p. 674; as well as our last number, p. 188, &c.

ANSWERS TO CORRESPONDENTS.

T. S.; G. B.; J. S.; S. H.; and G. S. FABER; will be inserted.

M. A.; JUVENILIS CRITICUS; A FEMALE WELLWISHER TO THE ESTABLISHED CHURCH; COHEN; A. R.; and HISTORICUS; are under consideration.

We are greatly obliged to a correspondent for some literary intelligence from Cambridge, which came too late for insertion in this month's number. We are sorry to say, that from the same cause we have been obliged to defer the communication of T. Y. till next month.

B. S. is not fit for insertion.